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THE HISTORY OF PHYSICK;

From the TIME of

GALEN,

To the Beginning of the

Sixteenth Century.

Chiefly with Regard to

PRACTICE.

In a DISCOURSE

Written to

Doctor *MEAD.*

By J. FREIND, M. D.

PART I.

Containing all the GREEK *Writers.*

London: Printed for *J. Walthoe*, Jun. over against the *Royal-Exchange* in *Cornhill*, 1725.

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PART I.

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TO THE READER.

THE following Papers were, for the greatest Part, writ, just as they now appear, some time ago; only to pass away a few leisure hours, and without any design of making them publick.

I have since been persuaded to review them, and have made some Additions here and there, as I found occasion. The Reader will easily imagine, that I have been obliged to consult more Books than I had in those circumstances an opportunity to peruse; and some I have refer'd to, which have been published since the first com-

compoſition of this Tract. The Sheets, which treat of an Inguinal Hernia, *were printed off, before I had ſeen the Tranſlation of Mr.* Garengeot's *Surgery; who is the only Writer I know of, that has taken notice of a* Crural Rupture. *However the Subſtance of what is here ſaid upon that Subject, was explain'd in a* Publick *Auditory* Fourteen *Years ago.*

If this ſhort HISTORY of PHYSICK *can be of any Uſe or Entertainment to thoſe who are verſed in the* Ancients, *or can excite others to be better acquainted with them, I ſhall think my labour very well employ'd: or if it ſhould not, I ſhall not at all be diſſatisfied with having amuſed my ſelf in this Way.*

SIR, *May* 10, 1723.

YOU will forgive me, that I was a little impatient to see the new Edition of Mr. *Le Clerc*'s History of Physick: for you know very well, what a great Opinion I have always had of the Learning and Judgement, which he has shewn in the *Three* Parts already published. In them he brought down the History to the end of *Galen*'s time: and having search'd into his Works, and into those of all the Writers, who preceded him, for above 600 years, he put together his Memoirs not only with indefatigable industry, but with exquisite skill. We find there very amply and clearly represented all the Philosophy, the Theory, and Practice of the ancient Physicians; so that there is

 scarce

ſcarce a Notion, a Diſtemper, a Medicine, or even the name of an Author, to be met with amongſt them, of which he has not given a full and exact account.

In this Edition, we have a Plan (containing *fifty-ſix* pages) which he deſigns ſhould ſerve for a continuation of the Hiſtory down to the middle of the 16th (the Title by miſtake ſays the 17th) Century; a ſpace of 1200 years, and too large to be well explained in ſo ſhort a ſketch, tho' he had not filled half of it with relating all the obſcure jargon and nonſenſe of that illiterate Enthuſiaſt, *Paracelſus*.

You deſire that I would ſend you my thoughts of this piece; I muſt own I wiſh, I could give it the ſame character, which the former very juſtly deſerved. But it ſeems to me not only a very imperfect and ſuperficial performance, but in many particulars inaccurate and erroneous. I ſhall, in compliance

pliance with your commands, make a few curſory remarks, touching the Hiſtory of Phyſick within this period: but as I have not the opportunity of having much recourſe to Books, tho' indeed at preſent I have leiſure enough, you muſt not expect any thing which is either correct or perfect; and muſt be ſatisfied only with ſome looſe Obſervations, ſuch as my memory chiefly can at preſent furniſh me with, and which a ſhort review of ſome of theſe Authors can ſuggeſt.

He places *Oribaſius*, *Ætius*, *Alexander*, and *Paulus*, all without any diſtinction, in the *Fourth* Century. I muſt confeſs all our Hiſtorians, even the beſt of them, give a very confuſed account of the Age, wherein theſe Writers lived: and are ſo careleſs as to be very well contented, if they come within a hundred, or two hundred years of their true time. But it is eaſy to obſerve, that, had he read theſe Authors with the ſame

care and attention, as he peruſed *Hippocrates* and *Galen*, &c. he might have adjuſted their age much nearer to the truth, even by the help of their own writings. I ſhall explain this in a very few words. *Oribaſius*, tho' he wrote his Collections in *Julian*'s time about 360, liv'd however to the end of the *Fourth* Century, as himſelf and [a] *Eunapius*, who was acquainted with him, plainly intimate: and *Ætius*, who quotes him often, does not ſpeak of him, as one who wrote juſt immediately before him. As to *Ætius*, it is plain, even from his own Books, that he did not write 'till the very end of the 5th, or the beginning of the 6th Century: for he refers not only to St. *Cyril*, Archbiſhop of *Alexandria*, who died in 444; but to *Petrus Archiater*, who was Phyſician to *Theodoric*, and therefore muſt have lived ſtill later. *Alexander* flouriſhed after this, for he mentions *Ætius*; and yet

[a] *In* Chryſanthio.

there could not be many years distance between them: for, besides that he commends *Jacobus Psychrestus*[b], an eminent and pious Physician, who was *Archiater* to *Leo* the *Thracian* before the year 474, and whom we find mentioned by *Ætius*: *Agathias*, who set about writing his History in the beginning of the reign of *Justin* junior, in 565, tells us, what a great figure this *Alexander* made at *Rome* in the reign of *Justinian*; and subjoins a very handsome complement to him, and his *four* Brothers, who were very eminent in their several ways. Perhaps he might write not long before *Agathias*; for *Alexander* himself informs us, that he compiled this book in an extreme old age, when he could no longer bear the fatigue of Practice. *Vanderlinden*, you may observe, thinks it very uncertain, whether he flourished in 600, 413, or 360. But these are small Chronological mistakes in an Author,

[b] 5. 4. *Of this* Jacobus *hereafter.*

who

who can make *Aretæus* contemporary with *Strabo*, and St. *Gregory Nazianzen*, and place them all under the Reign of *Augustus Cæsar*.

Paulus was still later, for he mentions *Alexander*: and *Abulpharagius* the *Arabian*, who has left us the most explicit History of those times, places *Paulus* in *Heraclius's* reign, about the year 621: and not as *Fabricius* represents it, [a] in the reign of *Constantin Pogonatus*, about 680. For the *Arabian* Author [b] puts *Paulus* just before the Chalifate of *Othman*, which began in 643, two years after the death of *Heraclius*. Besides we find by *Paulus's* account of himself, that he studied at [c] *Alexandria*, which must certainly be before that City was taken and plundered by *Amrou* in 640. By the way we may learn from hence, that even in this time the School of *Alexandria* made a great figure, since it still con-

[a] Biblioth. Gr. Vol. 12. [b] 114. [c] 4, 49.

tinued

tinued to be the celebrated Place for teaching the Art of Physick: and the story *Abulpharagius* [d] tells of *Johannes Grammaticus*, a very learned Man, who lived then in that City, will shew us what an immense collection of books had been made there by the bounty of their Princes, since the burning of the *Ptolemean* Library in the time of *Cæsar*. For when *Amrou* had received orders from the *Chalif* to have the books destroyed, he distributed them throughout all the City, among those who kept *Baguios* (of which then in *Alexandria*, there were no fewer than 4000) and yet, notwithstanding all the havock one may suppose was made, it took up six months time to consume them.

THIS short detail will let us see, how much we ought to rely upon the accuracy of a late learned [e] Tract, which sets down the age of these Physicians and of *Diocles* thus;

[d] ib. [e] Bibliothec. Literar. N. 24.

Oriba-

	A. C.
Oribasius	350
Alexander	360
Ætius	400
Paulus	420
Diocles Caryſtius	500

THE laſt miſtake about the time of *Diocles* is unaccountable: for not only his Letter to *Antigonus*, concerning Health, is preſerved in the very Author, *Paulus*, who is ſuppoſed here to have lived 80 years before *Diocles*; but we all know this Writer was, as *Pliny* expreſſes it, both in age and fame, the *ſecond* to *Hippocrates*, above 300 years at leaſt before *Chriſt*: So that in this one article, there is only the ſmall error of about 800 years. Give me leave to obſerve, that, if this Letter be genuine, it cannot be writ, as *Fabricius* ſuppoſes, to *Antigonus Gonatas*, King of *Macedonia*, who lived about 240 years before *Chriſt*; for this would remove *Diocles*

too

too far from the time of *Hippocrates*: and therefore it is more probable, that this *Antigonus* was elder, perhaps the ſucceſſor of *Alexander*, about the year 320 before *Chriſt*, or 130 after the birth of *Hippocrates*; and this *Antigonus* anſwers the deſcription here given of being an *old man*, as well as *Gonatas*; for he was above *eighty*, when he was killed. So that by this account the age of *Diocles* will fall out, as *Pliny* has deſcribed it, in the next generation after *Hippocrates*, much near the time of *Ariſtotle*.

THESE perhaps at firſt ſight may ſeem to ſome mere Chronological niceties: but I believe upon reflection they will acknowledge, that unleſs this point (*i. e.*) the age of every author be firſt cleared up, any Hiſtorical detail of the ſtate of *Phyſick* muſt be extreamly defective; and we muſt be at a great loſs to know either what advances it made, or what changes it received in each different period of time.

Mr. *Le Clerc* beſtows no more than three pages upon all theſe *four* authors: and thinks this a ſufficient reaſon to give for it, that they were *Compilers*. True it is, the *two firſt* and the *laſt* were chiefly ſuch. But did they *compile* ſo, as to have nothing at all new, and what we may call their own in theſe very voluminous works? far otherwiſe. For tho' I muſt confeſs, that there are not a great many things in them, in proportion to the bulk of their books, but ſuch as may be found in *Galen* and others, and yet ſome there are too, in regard to the real improvement of the Art it ſelf; however as to what concerns the Hiſtorical part of it, which is the ſubject of our preſent enquiry, ſurely a great deal of matter may be pick'd out of theſe writers, fit to entertain our curioſity at leaſt, if not to inform our judgment. One thing equally holds in the ſtate of Learning, no leſs than in the ſtate of Empires: It may be as much pleaſure and inſtruction to the reader to obſerve

obſerve the gradual declenſion in each of them, as it is to trace the footſteps of their riſe, or to take a proſpect of them at their height.

But to ſpeak more particularly of theſe Authors. Both *Oribaſius* and *Ætius*, whoſe Volumes are very bulky, do collect indeed, but from many others as well as *Galen*. *Oribaſius* uſes a great variety of expreſſion, of which we have this advantage, that often one place, or one author, explains another: and this juſtice ought to be done to him, that he helps us the better to underſtand ſeveral paſſages in *Galen*, relating both to Anatomy and Medicine. *Ætius* writes with more perſpicuity: he treats of more diſtempers, than *Oribaſius* comprizes either in his *Synopſis*, or his diſcourſes to *Eunapius*; and is fuller in deſcribing the ſymptoms of them, and the method of cure.

Mr. *Le Clerc* ſays, theſe two furniſh us with every thing which is eſſential in Theory or Practice, particularly in *Ana-*

tomy and *Surgery*. But I muſt obſerve, that *Ætius* in his long work entirely omits *Anatomy*, and the uſe of the parts; and what is purely *Chirurgical* in him, is ſcattered confuſedly here and there, and is imperfect as well as immethodical in compariſon of what we find upon the ſame ſubject in *Paulus*: which is the reaſon, I ſuppoſe, that a great maſter in Surgery, *Fabricius ab Acquapendente*, chooſes almoſt every where to follow the authority of this laſt writer, rather than that of *Ætius*. *Oribaſius* indeed in two large Books (the two laſt of his remaining *Collections*) has deſcribed all the parts then known of the humane body, and aſſigned the proper office to each of them: but he has added little to what *Galen* has diſcourſed of in his Anatomical Works; and upon the account of this Treatiſe, rather than of any other of his Writings, he deſerves the name given him of *Simia Galeni*. Only one thing we find, which is either omitted by *Galen*, or is loſt together with

ſome

ſome other of *Galen's* Works, the firſt deſcription of the *Salivary Glands*, which is this. " [f] On each ſide of the tongue, " lie the orifices of the veſſels, which " diſcharge the ſpittle, and into which " you may put a probe. Theſe veſ- " ſels take their riſe from the root " of the tongue, where the glands are " ſituated. They riſe from theſe glands, " in much ſuch a manner as Arteries " uſually do, and convey the *Salivary* " liquor, which moiſtens the tongue, " and all the adjacent parts of the " mouth."

HOWEVER *Oribaſius*, tho' he explains *Anatomy* ſo fully, has ſcarce any thing in all his *three* different works, which now remain, relating to *Surgery*, as far as it concerns *Manual* operation: unleſs thoſe two little tracts *de Laqueis & Machinamentis* may be reckoned his, which are collected from *Heracles* and

[f] Lib. 24. 8.

Heliodo-

Heliodorus: and yet, were theſe his own, how little of Surgery do they contain? *Ætius* was, without doubt, a practicioner in Surgery [g] himſelf, and gives ſome little account of almoſt every operation, particularly he is as full in caſes of the *Eyes*, as *Celſus* is: yet notwithſtanding this, he takes no notice of a very material branch of Surgery, *Fractures* and *Diſlocations*, in treating of which, *Celſus* thinks fit to employ an entire book.

Oribaſius and *Ætius*, have preſerved ſeveral fragments of Antiquity, and thoſe of ſome value, not any where elſe extant: To omit a number of others, many of *Archigenes* and *Herodotus* (the chief of the *Pneumatick* Sect) of *Poſidonius* and *Antyllus*, each of whom ſeems no inconſiderable writer: tho' the ſecond is but ſlightly touched upon by Mr. *Le Clerc*, and the two latter not ſo

[g] 4. 3. 3. 4. 4. 39. &c.

much

much as ever mentioned, tho' both commended, eſpecially *Poſidonius*, by *Galen*. *Antyllus*, as we may collect from [b] *Oribaſius*, wrote ſeveral Books; wherein, tho' in different places, he treated of the *Gymnaſtick* Art. In thoſe remains, which are here preſerved, we read of ſome ſorts of exerciſes, not mentioned by *Galen*, or any former author: among the reſt the [i] *Cricilaſia*, as the Tranſlators, by miſtake, call it, inſtead of *Cricöelaſia*. This, as it had for many ages been diſuſed, *Mercurialis* himſelf, who has made the moſt judicious inquiries into this ſubject, does not pretend to explain; and I believe, tho' we have the Deſcription of it ſet down in *Oribaſius*, it will be hard to form any Idea of what it was. *Ætius* has ſupplied us with ſome pieces of the ſame and other old writers, particularly of *Soranus* the *Methodiſt*, and of *Leo-*

[b] Collect. 6. 21. [i] ib. 26. & 3. 8.

nides,

nides the *Epiſynthetick*, the laſt of which had great skill in Surgery. Add to this, that in both theſe authors ſeveral new medicines occur, undeſcribed by their predeceſſors.

Oribaſius, either from *Apollonius*, or himſelf, ſpeaks very fully of the good effects of bleeding by way of [b] *Scarification*, a thing little taken notice of by former writers: and aſſures us from his own experience, how ſucceſsful he had found it in a ſuppreſſion of the *Menſes*, defluxions of the Eyes, Headach, ſtraitneſs of Breathing, even when the perſon was extreamly old. He tells his own caſe particularly, when the *Plague* raged in *Aſia*, and he himſelf was taken ill, that the ſecond day he ſcarified his thigh, and took away two pound of blood; by which method he entirely recovered, as did ſeveral others, who uſed it.

[b] Collect. 7, 20.

By the way we may obſerve, that this was a different manner of *Scarifying*, from that performed by the help of *Cupping*. The *Arabian* Phyſicians ſeem to have a notion only of the latter practice [b]: but from this place, as well as from ſome paſſages of *Galen*, it is plain, that the Ancients made deep inciſions into the skin by the knife; and therefore thought, by the large quantity of blood they could draw off, that this method was equivalent to opening a vein. The *Ægyptians* make uſe of it to this very day; and *Proſper Alpinus* deſcribes at large the *Apparatus* [i]: they make firſt a ſtrait ligature under the ham, then rub the leg, and put it into warm water, and beat it with reeds to make it ſwell, and ſo ſcarify. A proceſs in every particular different from *Cupping*; and therefore in the cure of *Giddineſs* [k], *Oribaſius* himſelf ſpeaks of them, as *two* diſtinct operations.

[b] Albucas. lib. 2. [i] 3. 5. [k] Synopſ. 8. 5.

We find in this Author the first account of a strange and surprizing distemper, Λυκανθρωπια[l] or Λυκανθρωπος, a species of melancholy and madness, which he describes thus. "The persons affected, go out of their houses in the night-time, and in every thing imitate *Wolves*, and wander among the sepulchres of the dead 'till day break. [m]You may know them by these symptoms. Their looks are pale; their eyes heavy, hollow, dry, without the least moisture of a tear: their tongue exceedingly parched and dry; no spittle in the mouth, extreme thirst; their legs, from the falls and bruises [n] they receive, full of incurable sores and ulcers." *Ætius* gives the very same description, with some little variation; only calls it

l 8, 10.

m Actuarius *adds, that they return home then, and come to their senses.* Meth. Med. 1. 16.

n *Among* Stones *and* Thorns, Actuar. *and from the bites of* Dogs, Æt. 6. 11.

Kuray-

Κυνανθρωπία as well as Λυκανθρωπία, and obſerves it prevails moſt in *February*[o]. *Ætius* takes this paſſage, as he ſays, that is, makes a paraphraſe of it, from *Marcellus Sidetes*, an Author who lived under *Adrian* and *M. Antoninus*; and who wrote forty-two Books concerning Diſtempers, in *Heroick* Verſes, as appears not only from *Suidas*, but from an ancient Epigram[p] which is ſtill preſerved. *Paulus* has tranſcribed the ſame account of this diſeaſe word for word; the title of the chapter is, περὶ Λυκάονος ἢ[q], &c. and *Lambecius* ſeems[r] to give us a very right explanation, how this blunder of Λυκάονος here,

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[o] *This ſeems to be the true reading, notwithſtanding* Lambecius *inclines to that of* φέροντα *inſtead of* φευρουάριον, *the Month, which* brings *on the diſeaſe: But this is certainly a forced conſtruction, and by no means proper* Greek: *And tho' he refers to ſome ſtrange ſtories which* C. Peucerus, *a great dealer and believer in Magick, tells of the* Lycaones, *as he calls them, in the Northern Parts of* Europe *and* Aſia, *who uſed to be ſeized with ſuch a Diſtemper, only within* twelve *days of* Chriſtmas, *this cannot in the leaſt, I think, diſprove the Authority of* Ætius.

[p] Kuſter *in* Suidam. [q] 3. 16. [r] Biblioth. Cæſar. lib. 6. 149.

and that of Λυσσᾶν in *Suidas*, arose from mistaking the abbreviation used in the Manuscripts. But I cannot agree with him in the remark he makes, with regard to *Ætius*: the words of *Ætius*, both in the manuscript and printed works are, ἀνοίχεως ἡμέρας τὰ μνήματα μάλιστα διανοίγουσιν, they *open* the Tombes. *Gorræus* corrected this place, and would have it read, περὶ τὰ μνήματα μάλιστα διάγουσι, they *dwell* or *live* among the Tombes: because *Paulus* says in the very same sense, περὶ τὰ μνήματα διαιτῶνται. *Lambecius* thinks this emendation wrong, because the authority of the Manuscripts is against it; but I am afraid this is paying too great a deference to the transcribers: for the word διάγουσι better answers the description of this Distemper, as it is set down by every one of these writers. The translation of *Oribasius* expresses it by *Vagantur*; and *Actuarius* describes it by *running about* the Sepulchres and Deserts, ὧδε κἀκεῖσε πορεύονται, words which probably

ly

ly he might take from *Oribaſius*. This is very different from *opening* the Tombes: a circumſtance, of which there is not the leaſt hint in any of theſe authors. I might add, as another argument for this interpretation, that the *Dæmoniack* in the Scriptures, who was poſſeſſed with the ſame ſort of madneſs, is repreſented as having his [f] *dwelling* among the Tombes, and *abiding* [t] in the Tombes, and *cutting* himſelf with the *Stones*. Beſides the word μάλιστα proves the correction of *Gorrhæus* to be right: for no ſenſe can be made of it with the other reading: tho' *Donatus ab Altomari* [u] keeps, or rather confounds both the readings, and tranſlates the paſſage, *circa defunctorum monumenta plerumq; verſantur, eaque maximè aperiunt.* I ſhould not have made this ſhort excurſion in the way of criticiſm, were it not to give you an inſtance, how the

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[f] St. Mark, 5. 3. [t] St. Luke 8. 27. [u] Meth. Med. c. 9.

moſt learned men may often miſtake, when they pronounce their opinion in matters relating to Phyſick, without having ſome knowledge in that Profeſſion, or being well verſed in the ſeveral authors, who have writ upon that ſubject. However as to the Diſtemper itſelf, I ſhall only obſerve, that, if we may believe the reports of travellers, it has not been uncommon in ſome Countries, as *Livonia*, *Ireland*, &c. and we meet with ſome accounts of the like caſe, in our modern writers of Phyſick. An author juſt now mention'd, *Donatus*, ſays, he had himſelf ſeen *two* inſtances of it: and the Hiſtory *Foreſtus* relates, is very remarkable, and agrees with the deſcription here given by *Oribaſius*, not only with regard to the *Ulcers* in the legs, but to the circumſtance I have been ſpeaking of, the *frequenting Church-yards*. The *Greek* word

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us'd to denote this Diſeaſe, expreſſes the nature of it very juſtly; and yet *Vander Linden* is ſo careleſs a writer, that he makes it a ſynonymous Term for the *madneſs* of the *Wolves* themſelves.

You ſee there occurs in *Oribaſius*, however a compiler, ſomething new in relation to Diſtempers, at leaſt not to be found in any author now extant before him. He was, by all accounts, a Man not only of a great genius, but of great buſineſs and experience: and accordingly, if we peruſe him with attention, which I believe has ſcarce ever been done by thoſe who have pretended to give a character of him, we ſhall find very juſt rules of Practice laid down in ſeveral caſes. To give you only an inſtance in one, that of an *Epilepſy*[a]: he deſcribes the cure both in the acute and the chronical Sort, that is, in the Fit as well as out of it. When the Fit is

[a] Syn. 8. 3.

over

over, he orders *bleeding*: and after four or five days, when the body is a little recruited, *purging*: three days after, *cupping* and *ſcarifying*. He repeats theſe evacuations, and ſometimes *Sinapiſms*, at convenient diſtances, and in the intervals gives proper nouriſhment, and uſes *warm* medicines, ſuch as *Caſtor*, *Mint*, *Rue*, and the *Cyrenaick* Juice. Whether this be taken out of *Poſidonius*, as by reading *Ætius* upon the ſame head there may be ſome reaſon to ſuſpect, I cannot tell; but the method is certainly right, and agreeable to a rational Practice. The Epitome of what *Galen* had ſaid upon the ſame argument in the next chapter, is by no means ſo full and circumſtantial. And you may perceive that, tho' *Oribaſius* mentions *Specifick* (for the ancients had as great an opinion of them as we can have) ſuch as *Pæony*-root, and that in the form of an *Epi-*

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§. 13.

leptick

leprick Necklace: he is far from relying upon them alone, and lays the greateſt ſtreſs, where indeed it ought to be laid, upon *Evacuations*. Nay, I might remark, that *Galen* in his famous Epiſtle to *Ceciliamus*, the firſt Inſtance of this kind in antiquity, does not point out ſo exact a method of cure: though he wrote it on purpoſe upon this ſingle argument, and not being acquainted with the particulars of the caſe, was obliged to *ſuppoſe* every circumſtance which might happen, and therefore gives it himſelf the Title of *Vanum*. Even in this Letter, I ſay, which is none of the ſhorteſt, he lays down no methodical courſe of curing: but after a ſlight mention of *purging*, ſpeaks of *two* or *three* Simples, *Squills* and *Wormwood*, &c. as ſerviceable in this Diſtemper, and then inſiſts chiefly upon the manner of *Diet*, which indeed he deſcribes at large. You will not imagine, by any thing I have ſaid, that I have the leſs opinion

of *Galen*, who I am ſenſible was a very knowing Man, and an excellent Phyſician, no ways without doubt inferior to *Oribaſius*; but here I am ſpeaking only in the *hiſtorical* way, and relate facts as they appear upon the records we have left of the Ancients.

You will obſerve, that this method of *Oribaſius* runs upon *Evacuations* and *Corroborants*; which ſome injudicious perſons have thought not only ſeemingly contradictory, but utterly incompatible; and indeed it is a very vulgar error to think, that, when a Phyſician chooſes to apply one of them, he muſt of courſe in his judgment condemn the other. Experience will convince us, that the method of uſing both of them, is ſo far from being inconſiſtent, that it is the moſt rational of any, and often extremely neceſſary, not only in this and other Diſtempers of the *Head*, but in ſeveral ſorts of *Feavers*. An underſtanding Phyſician may collect this

from his own Practice; and he who has a clear notion of the *Animal Oeconomy*, will be further ſatisfied of the reaſon of it: he will eaſily comprehend the neceſſity there often is of *emptying* or making a *Revulſion*, in order to remove obſtructions, which may ariſe from a redundancy or viſcidity of humours: and at the ſame time will diſcern, of what ſervice it will be to apply ſuch Remedies in their turn, as may raiſe the blood, or to ſpeak more Phyſically, make the Fluids circulate in their natural courſe, and reſtore the ſolid Parts to their Tone.

THESE few Inſtances will be ſufficient to ſhew, that even this Author, tho' he be chiefly a Collector, may furniſh us with ſome new and uſeful reflections in Phyſick; and he who reads him with this view, may find ſome other paſſages of the ſame kind, not to be met with in the more antient writers.

Oribasius, tho' commonly reckoned a *Sardian*, was born at *Pergamus*[k], and bred up, together with *Magnus* and *Ionicus*, in the school of *Zeno* the *Cyprian*, who taught then I suppose at *Sardes*, tho afterwards he removed to *Alexandria*, where he became a famous professor[l]. *Eunapius*, who had good knowledge in Physick, and is the same person probably, to whom the *four* books *De Euporistis*, &c. are inscribed, represents *Oribasius* as the greatest Scholar and Physician of his time, and a very engaging and agreeable man in conversation. He describes him as no less considerable in his Interest, than in his Learning: according to his account he contributed very much to the advancement of *Julian* to the Empire, who in return made him *Quæstor* of *Constantinople*[m], and who, as appears by one of his Letters, had an intire confidence in him.

[k] Eunap. *in* Oribasio. [l] Julian. Epistol. 47.
[m] Suidas. [n] Epist. 17.

In the ſucceeding Emperor's time, thro' the envy of his enemies, he fell into diſgrace, had all his eſtate confiſcated, was baniſhed, and delivered into the hands of *Barbarians*: amongſt whom, in a little time, by his courage and skill, he gained ſo much love and reverence, that they, ſeeing what great Cures he performed, adored him as a God. At laſt he was recalled by the *Roman* Emperor, and flouriſhed in reputation and riches, at the very time, when *Eunapius* wrote this account, which muſt be near the year 400; for *Eunapius* was then as it ſhould ſeem in the firſt rank of Phyſicians *, and was but twelve years old at the death of *Julian* in 363.

Oribaſius wrote *Seventy* (according to *Photius*) or (according to *Suidas*) *Seventy two* Books of Collections, which he compiled not only from *Galen*, but from all the preceding Phyſicians, and his own

* *In* Chryſanthio.

expe-

experience, at the deſire of *Julian*; the *Fifteen* firſt of which are only remaining, and *two* others treating of Anatomy, which are called by the tranſlator, *Raſarius*, the 24th and 25th of that Collection. Afterwards he made an Epitome of this great Work, and reduced it into *nine* Books for the uſe of his Son, *Euſtathius*. He alſo wrote *four* Books about Medicines and Diſtempers, as was before obſerved, to his friend *Eunapius*. Beſides theſe, *Photius* gives an account of *two* other Pieces, extant in his time; one conſiſting of *four*, the other of *ſeven* Books, which were merely an Epitome of *Galen*'s works, and dedicated likewiſe to *Julian*: *Paulus* mentions this Epitome[f]; but it is now loſt, as are ſome other Tracts, which *Suidas* takes notice of. There are ſeveral Receipts of *Oribaſius* quoted by *Ætius*. The *Commentaries* upon the Aphoriſms of *Hip-*

[f] 2. 1.

Hip-

pocrates, put out by *Guinther* under his name, are, without doubt, ſpurious. It is a little ſurpriſing, how this Editor, who was a Man of ſome learning, could take them to be genuine: for beſides that it is a trifling work, and as to the matter no ways worthy of *Oribaſius*; the Author, whoever he was, manages the forgery with ſo little Art, that he makes *Oribaſius* write this at the deſire of *Ptolemy Euergetes* [g], whereas theſe *two* were ſo far from being contemporaries, that there is the diſtance of ſix hundred years between them. The recommending ſometimes the holy Scriptures, ſometimes *Terence* and *Virgil* [b], as books proper to be read in particular caſes, and the quoting this Hemiſtick out of *Ovid* [i], — *Timor addidit alas*, is ſtill more abſurd: and makes it probable, that theſe *Commentaries*, ſuch as they are, were writ in *Latin*, and by a *Chriſtian*.

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g Præfat. b 2. 39. i 2. 35.

Bar-

Barchuſen has lately given us a sketch of this author's *Theory*, with regard to Diſtempers: but ſurely he might have ſpared his pains, ſince *Oribaſius* has not a ſyllable upon this head, but what is to be found in *Galen*. And this he might have made as good a reaſon for ſaying nothing upon this article, as he does, when he mentions *Ætius*: who indeed ſpeaks more largely to the cauſes of Diſtempers, and not only from *Galen*, but from ſeveral Authors not mentioned by *Oribaſius*. I have often admired the profound judgment of this modern Writer, who could in *two* ſeveral ſhapes, firſt in ingenious *Dialogues*, and now in plain *Diſſertations*, compoſe a long work concerning the *Hiſtory of Phyſick*, and yet would only confine himſelf to give an account of the *Theory*, which each Phyſician made uſe of: As if it were of leſs importance to conſider their *Practice* both in *Phyſick* and *Surgery*, and compare it with the methods

of

of thoſe who lived either before or after them.

I HAVE ſaid ſomething already of *Ætius*, but ſhall obſerve this further of him, that in his *Chirurgical* pieces there are many things worth taking notice of; he mentions ſeveral ways, and not a few, which he had ſeen practiſed in his own time, of performing ſome of the operations; and he ſpeaks of his own experience, not only in the chapter concerning *Caſtration* [k], but in many other places. There is in him indeed a great deal upon this head, which is neither in *Celſus*, nor *Galen*: and the manual proceſſes he deſcribes in theſe caſes, are at leaſt double in number to what may be found in them. Nay, there are ſome, which are even omitted by *Paulus*. To give an inſtance or two: He relates, from *Aſclepiades*, the manner of curing an *Anaſarca* very exactly [l]: This

[k] 4. 1. 122. [l] 3, 2, 30.

is by making incisions on the inside of the leg, about four fingers breadth above the ankle, as deep as generally those in bleeding are made. At first a little blood issues out; after, there is a continual discharge of water, without any inflammation, so that the aperture cannot be closed, till the humour is spent, and the swelling gone down; and this drain cures the Distemper without any internal Medicine. *Leonides* the *Alexandrian*, an Author who lived after, but near *Galen*'s time, and whose remains we find chiefly in *Aetius*, says further, that if the incisions in the legs do not make a discharge quick enough, some ought to be made in other parts of the body; in the thighs, in the arms, or in the *Scrotum*, if swell'd, by which means a great quantity of watry matter may be evacuated. *Archigenes* adds, that by these scarifications, not only the swelling of the thighs and legs, but that of the *Belly* has been found to subside. And

no doubt, where an *Aſcites* is attended with an *Anaſarca*, this method may ſucceed in ſome degree; tho' in a ſimple *Aſcites* it muſt be ineffectual. The operation itſelf is mentioned by *Hippocrates*; and has been practiced from his time, down to our own days, with great ſucceſs. *Sylvius de le Boe* propoſes another way of *Acupuncture*, and aſſumes the diſcovery of it to himſelf; though 'tis plain, it is all taken from the Deſcription here given, and in ſo many words deſcribed by *Avicenna*: But this is not the only modern invention, which we may meet with in the ancient writers of Phyſick. However, it is obvious to all, who have ever ſeen any thing of Surgery, that the *Lancet* is much to be prefer'd to any *Needle*, in opening *Anaſarcous* Swellings.

We find many paſſages in this Author, to convince us, how much both the actual and potential *Cautery* was then

in uſe: particularly in a *Palſy* [m] he ſays, from *Archigenes*, that he ſhou'd not at all heſitate to make an *Eſchar* either way, and this in ſeveral places: one in the nape, where the ſpinal Marrow takes its riſe; two on each ſide of it; three or four on the top of the head, one juſt in the middle, and the three others round it. He adds, that in this caſe, if the *Ulcers* continue running a good while, he ſhould not doubt of a perfect recovery. There are many, who think *Iſſues* a modern invention, and not in the leaſt known to the ancients; but ſurely any one who conſiders the deſcription here given, muſt be ſatisfied, that they had as clear a notion of this matter, as we have at this day. Nor is this the ſingle inſtance we meet with in *Ætius*. He is ſtill more particular, when he comes to order this application in an inveterate *Aſthma* [n], after all other

[m] 2, 2, 28. [n] 2, 4, 68.

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remedies have been tried in vain. One he ſays ſhould be made on each ſide near the middle of the joining of the Clavicle, with that caution, as not to touch the wind-pipe: then two other little ones near the *Carotids* under the chin, one on each ſide, ſo as that the Cauſtick may penetrate no further than the skin. Two others under the breaſts between the third and fourth ribs; and again, two more backwards towards the fifth and ſixth ribs. Another beſides in the middle of the thorax, near the beginning of the *Xiphoid* cartilage, over the orifice of the ſtomach. In like manner one on each ſide between the eighth and ninth ribs. Again; there ſhould be made three others in the back, one in the middle, and the two others juſt below it, on each ſide of the *Vertebræ*. Thoſe below the neck ought to be pretty large, not very ſuperficial, nor very deep: and all theſe ulcers ſhould be kept running for a long time. He adviſes

the

the ſame ſort of application in an *Empyema*, and a *Phthiſis*: and in both thoſe caſes we may obſerve, that he orders the Eſchar ſhould be made *circularly*, which no doubt keeps the ſore longer from healing, as is the manner of making iſſues by a *Cauſtick* to this day. *Paulus* tranſcribes, almoſt word for word, what has been mentioned in relation to an *Aſthma*, and applys the ſame direction to the cure of an *Empyema*; only adding, that the root of *Ariſtolochia* ſhould be uſed, with Oyl ſet on fire by the actual Cautery. In the ſame diſtemper he relates from *Leonides*, the manner of paſſing a pointed Iron red-hot even thro' the *Pleura*, to let out the purulent-matter from the *Thorax*. He mentions too the common way of making a *Paracenteſis*; but obſerves, that this operation either kills the patient immediately, or leaves an incurable *Fiſtula*. This *Albucaſis* takes from *Paulus*: but the firſt obſervation is not always true; and in ſo dan-

dangerous a caſe, ſurely one would at leaſt compound for ſo little an inconvenience as this laſt. *Ætius* not only in other places[o], but particularly in the cure of a *Sciatica*[p], deſcribes the ſeveral ways of making potential Cauteries, in the Thighs, and elſewhere; and tells us how the Ulcer may be kept running, who in this is every where followed by *Paulus*[q]. From this account of *Ætius* I think it is plain, that the ancients very well underſtood the effect of *Iſſues*, and the beſt way generally ſpeaking how to make them, which was by *Cauſticks*: and they are ſtill found to be a ſucceſsful application, in the very diſtempers he particularly recommends them for. I will only obſerve, that the three chapters concerning the *Palſie*, *Empyema*, and *Sciatica* are taken from *Archigenes*; and therefore prove, that the antiquity of this operation goes as high at leaſt as the time of *Domitian*. *C. Aurelianus* men-

[o] 4, 2, 24. 4, 3, 25. [p] 3, 4, 3. [q] 6, 2, 3, 73, 53.

tions

tions both theſe ways of cauterizing in a *Head-ach* and *Sciatica*, but in the former caſe does not at all approve of it. However according to him, *Themiſon*, who was more ancient than *Celſus*, adviſes it in a *Phthiſis*. It is very certain indeed, that this uſe of the Cautery was well known to *Hippocrates*, and is in very plain terms deſcribed by *Celſus*, who recommends it, and that always *actual* in a *Dropſy*[r], *Epilepſy*[s], *Sciatica*[t], and *Phthiſis*[u]: and to ſhew the true idea he had of the advantage there was in the diſcharge made by this operation, he lays it down as a perpetual rule in all theſe caſes, "That the ulcers ſhould not be "healed, but ſuffered to continue run-"ning, 'till the humour was ſpent, and "the diſeaſe reliev'd." So *Ætius* in the caſe of a bite by a mad dog, adviſes the keeping them open forty, or ſixty days, and if they cloſe, to open them again.

[r] 3, 21. [s] 3, 23. [t] 4, 23. [u] 3, 22.

And

And this was certainly the practice of the ancients, and equivalent no doubt to the manner now in use. Some would make a distinction between the *Cauteries* of the ancients and the modern *Issues*; but the short view I have here given of this practice will let us see, there is no material difference at all. The moderns indeed have thus far improved the experiment, that they generally order them (according to the advice of *Rhazes* *) in the more fleshy parts of the body; or rather, in the interstices of the Muscles; whereas we find the ancients sometimes made them near a bone, as in the *Sternum*, the Nape, the Clavicles, *&c.* where, if any thing is put in to keep the issue open, it must press upon the *Periosteum*, and create great pain; besides that in such a part the discharge, on which the cure chiefly depends, can never be so considerable. This was the

* De Cauteriis.

way, and the only one, of making *Iſſues* among the ancients; for cutting them with the *Knife* was a much later invention. Many prefer the *actual* Cautery to the *potential*, becauſe the *Eſchar* ſeparates much ſooner; but as the former has the air of greater ſeverity, the latter is generally ſubſtituted to gratify the timorous humour of the patient: and for the ſame reaſon it may be practicable to make the *Iſſue* ſo much the deeper. Tho' *Glandorp*, who has writ very well upon this ſubject, has ſuch an opinion of the former manner, that he had rather have *ſix* Iſſues made that way, than one by the other; and in fourteen years practice he ſays, he never made uſe of the potential Cautery but *twice*.

It may not be improper in this place to ſay ſomething of a particular ſpecies of *Iſſues*, called a *Seton*, very plainly deſcribed, as Mr. *Bernard* obſerves, by *Lanfranc* four hundred years ago.

And if we examine into the writers before *Lanfranc*, we ſhall find the practice of it ſtill more ancient. *Roland*, who lived earlier in the *thirteenth* Century, not only mentions the thing, but uſes the very word [z], and gives a deſcription, how the needle with the thred ſhould be paſſed. *Camanuſali*, a Phyſician of *Baldach*, or *Bagdet*, who, at the lateſt, lived before that City was taken by the *Tartars* in 1258, and who wrote about the diſtempers of the *eyes*, and collected all that the *Arabians*, *Chaldæans*, the *Jews*, and *Indians* had ſaid upon that ſubject, mentions a *Seton* twice; in the cure of a *Cataract* [a], and what he calls the *Lunella* [b], an impoſtume between the *Cornea* and the *Uvea*. *Albucaſis*, I think, deſcribes the operation plainly, where he treats of cauterizing the armpit, for a diſlocation of the ſhoulder, when it ariſes from too great a flux of humours; and makes uſe of a Cautery, which has two or three ſpits

z 1, 34, 36. a 6, 3. b 6, 4.

or branches, very ſmall, and ſharp, and runs into the skin, 'till it comes out on the other ſide[c]. The ſame method he uſes in tumours of the *Spleen*[d], and adviſes that the ulcer ſhould be kept running for a long time. *Franciſcus Pedemontanus*, who was Phyſician to *Robert* King of *Sicily* about 1310, tranſcribes the words of *Albucaſis*, in ſpeaking of a diſlocation in the ſame place[e]. There are not only theſe authorities for the *Seton*'s being made uſe of in thoſe early times; but the diſcourſe of *Rhazes* concerning *Cauteries* make it clear, that it was a familiar practice in his age. He deſcribes the ſeveral places it ſhould be made in, in the neck, between the ribs, in the belly, *&c.* and for what diſtempers, *&c.* The tranſlator calls it *Sectorium*; and theſe ulcers, he ſays, muſt be kept open *cum tentis & petiis*, which is as plain a deſcription of a *Rowel* or a *Seton*, as words can expreſs. For pains

[c] 1, 26. [d] 1, 31. [e] Ægritud. Junctur. 3.

in

in the ears, eyes, or teeth, he particularly adviſes one to be made either in the middle or pulp of the ear, and the running to be continued, as long as it can. I the rather mention this, becauſe it ſeems to be not improbable that this hint, as many others have been, was at firſt taken from a practice very common among *Cattle-Doctors*. *Columella*, who wrote in *Claudius*'s time, deſcribes the operation very fully, and elegantly in theſe words. "[f] *Præſens etiam remedium cognovimus radiculæ, quam paſtores conſiliginem vocant. Ea in Marſis montibus plurima naſcitur, omnique pecori maximè eſt ſalutaris. Lævâ manu effoditur ante ſolis ortum, ſic enim lecta majorem vim creditur habere. Uſus ejus traditur talis; æneâ ſubulâ pars auriculæ latiſſima circumſcribitur, ita ut manante ſanguine tanquam O literæ ductus appareat orbiculus. Hoc & in-*

[f] De Ruſtica 6, 5.

"*trinſe-*

" *trinſecus, & ex ſuperiore parte auriculæ*
" *cum factum eſt, media pars deſcripti or-*
" *biculi eâdem ſubulâ tranſuitur, & fa-*
" *cto foramini prædicta radicula inſeritur;*
" *quam cum recens plaga comprehendit,*
" *ita continet, ut elabi non poſſit: in eam*
" *deinde auriculam omnis vis morbi, pe-*
" *ſtilenſque virus elicitur, donec pars, quæ*
" *ſubulâ circumſcripta eſt, demortua exci-*
" *dat, & minimæ partis jactura caput con-*
" *ſervatur.*" The method here mentioned is ſtill in vogue with the herdſmen; and what is propoſed by *Columella*, is, with regard to the *Plague* or ſome epidemical infection among Cows: and accordingly, we find the ſame remedy by *Iſſues* was afterwards applied to a humane body in the ſame diſtemper; firſt by *J. Arculanus*, who flouriſhed in the fifteenth Century; and from his example, ſeveral Phyſicians in the ſucceeding age, recommended them as one of the moſt effectual preſervatives in that terrible caſe.

As

As to a *Seton* in particular, it may be obſerved, that in *Albucaſis*'s time, and for ſome hundred years after, the way of making it was always by the *Cautery*. *Hollerius* is the firſt, or at leaſt one of the firſt, who made it, as is the uſual manner now, with a needle unheated; which makes it the more ſurprizing, that *Hildanus* ſhould ſo long after deſcribe it as an invention of his own. However, perhaps the cutting a *Seton*, without a Cautery, may be ſtill more ancient; and there ſeems to be ſome ground in the criticiſm of *Severinus*, that by the word *Sectorium*, uſed in the tranſlation of *Rhazes*, it is implied that it was not done by *Uſtion*: and indeed it is very plain, that *Rhazes* diſtinguiſhes the *two* ways of performing this operation either by *burning*, or *cutting*, and ſometimes by both jointly: and in the article where he orders a *Seton* to be *cut* between the navel and the clavicle for an *Aſthma*, *Phthiſis*, *Pleuriſy*, &c. he

&c. he adds, that a *Cautery* likewiſe may be applied in the ſame place, for the ſame complaints. I muſt obſerve further upon this ſubject, that whoever reads this ſhort chapter of *Rhazes*, and conſiders the diſtempers, which theſe ſeveral ſorts of Iſſues are preſcribed for, will quickly be ſatisfied, that the ancients knew the true force of this application, as well as any of the moderns have done ſince. Give me leave to conclude this head with a remark which *Severinus* makes upon the following paſſage in *Rhazes*. " — *Nota hoc generale eſſe, in* " *omni loco* Fontium *cauterizandum eſt,* " *per quem Fluxus humorum tranſire vide-* " *tur ad membrum aliquod, ſive deorſum* " *ſive ſurſum, ad intercipiendum Fluxum.*-" He imagines, that from hence the word *Fonticulus*, as uſed in this ſenſe, took its riſe. The obſervation is ingenious and natural; and as this term is certainly modern, it may probably be the right way of accounting for its firſt introduction.

Ætius

Ætius is the firſt, who, from *Leonides*, has given us any account of the *Dracunculi*[a], a ſort of worms ſometimes little, ſometimes large, which breed moſt frequently in the thighs, and now and then in the muſcular parts of the arm, and of the ſides (*Paulus* adds) in children. The diſtemper chiefly affects children, and is oftneſt obſerved in *Æthiopia* and *India*. *Galen* never ſaw it, only had heard there was ſuch a one in *Arabia*[b]: and therefore does not pretend to give a deſcription of it. Theſe worms move under the skin, without giving any pain; but in time the place ſuppurates about the extremity of the worm, the skin opens, and the head of the animal appears. Care muſt be taken to let the worm come out intirely of itſelf, or by the help of a ſtring or inciſion: for if it breaks, and part of it remains behind, it occaſions exquiſite pains. *Pau-*

[a] 4. 2. 85. [b] Loc. affect. 6. 3. [c] 4. 59.

lus propoſes another way of drawing it out, by faſtening a little leaden weight to the worm, to bring it away by degrees; but others, he ſays, think that by this proceſs it would be liable to break. The worm ſometimes is extreamly long, commonly of ten or fifteen palms length; *Albucaſis* tells us he ſaw one of twenty; and *Rhazes* mentions a caſe, where a perſon had forty of theſe worms in his body, and recovered. Several paſſages to the ſame purpoſe, we may find in more modern Hiſtorians[t]. The *Arabians*, from the diſtemper being frequent at *Medina*, gave it the name of *Vena Medinenſis*; and they called it a vein, becauſe they doubted, as *Soranus* did before, whether it was a living animal and not rather ſome concreted ſubſtance like a nerve: and therefore *Avicenna*, contrary to the method of *Paulus*, treats of it, not amongſt *Worms*,

[t] Cleric. de Vermibus, Kempfer, &c. Philoſoph. Tranſact. n. 225.

but

but amongſt *Abſceſſes*. In this certainly they were miſtaken; and *Leonides* here we ſee, in direct terms, calls it an *Animal*. *Velſchius*, to diſplay his *Arabick* learning, of which indeed he has a great deal, has written a whole book about it, by way of comment upon a chapter in *Avicenna*, concerning this ſubject: but *Avicenna* adds little to the deſcription here given in *Ætius*: and if *Velſchius* thought it more proper to have an *Arabian* author, and no other to comment upon, he might as well have choſen *Rhazes*, who many years before wrote as fully of this diſtemper as *Avicenna*. The *Vena Medinenſis* is, by many authors, and by Mr. *le Clerc* himſelf, in his ſupplement, ſuppoſed to be the ſame as another diſtemper deſcribed by the *Arabians*, the *Affectio Bovina*, which is a little worm, and often found in Cows. But *Ætius* plainly diſtinguiſhes the two ſorts, large, and little: and *Albucaſis* has two ſepa-

1 2, 91. 92

rate chapters concerning theſe two diſeaſes, and the deſcription he gives of them is very different.

This diſtemper is often attended with a feaver for two or three days, and ſometimes brings on terrible ſymptoms, and ends in Abſceſſes, which require many months to cure them. It is very common in *Guinea*, and chiefly among the natives: *Kempfer* [m] found it ſo too at *Ormuz* upon the *Perſian* gulf, and therefore calls it *Dracunculus Perſarum*, and not only there, but in *Tartary*. He obſerves that the diſeaſe prevails moſt in the hotteſt climates and in the hotteſt weather; and attributes the production of theſe worms to the ſtagnating rain-water, which is ſo much made uſe of in ſuch countries. It is eaſier, he ſays, to be cured in the climate it is bred in. He ſaw this worm *twice* alive, and deſcribes the manner of extracting it at

[m] Faſcicul. 524.

large:

large: which is much the ſame as the Surgeons now uſe in the *Weſt Indies* with the Blacks.

Ætius is every where full of *outward* applications, and employs almoſt a whole book " particularly upon *Plaſters*: where he amaſſes together not only thoſe which *Galen* has deſcribed in his treatiſes concerning the *compoſition* of Medicines, but all thoſe he could find in the more modern authors, *Perſians* and *Ægyptians* as well as *Greeks*. Theſe he ranges according to the ſeveral virtues with which they are endowed, and the different uſes to which they are adapted. He is very accurate and diſtinct in explaining the reaſons, and deſcribing the forms of thoſe which make by much the largeſt part of this claſs, thoſe I mean which are deſigned for *diſcuſſing* or *ſuppurating* humours. We ſhall find he ſpeaks very ſenſibly of this matter:

" 4, 3.

" When

" When any hardneſs begins, and ſome
" ſenſe of feeling ſtill remains, *emollient*
" medicines, he ſays, ſhould be appli-
" ed, ſuch as at the ſame time mode-
" rately *diſcuſs*: and many there are
" which partake of both theſe qualities.
" For violent diſcutients, which evacu-
" ate without ſoftening, do indeed leſ-
" ſen the ſwelling; but leave afterwards
" an incurable evil. For the thinner
" humours being exhaled, thoſe which
" are more groſs and terrene ſtay behind,
" and are not to be removed by Art;
" therefore ſuch applications ſhould be
" uſed, as have a mixture of both. Firſt
" therefore we ſhould try *Emollients*, then
" proceed to *Diſcutients*, and mix them
" by degrees with the other. The ha-
" bit of the body muſt likewiſe be con-
" ſidered, as well as the condition of
" the ſwelling. By this means we may
" attain to a knowledge, conjectural
" indeed, but not entirely devoid of
" Art: and by trying the experiment

two

:wo or three days in the manner de-
" ſcribed, we may eaſily diſcern, whe-
" ther we ſhould diminiſh, or increaſe
" the force of the Medicine." And when he comes to mention the diſtinction between *diſcutients* and *ſuppuratives*, he is ſtill more explicit. "—Thoſe who
" have deſcribed the virtues of com-
" pound Medicines have called ſome
" plaſters *drawing*, and ſome *diſcuſſing*:
" there are too thoſe, that ſhare both
" theſe qualities, which have a great af-
" finity one with the other. For thoſe
" that *draw*, do at the ſame time *diſ-*
" *cuſs*; and thoſe that *diſcuſs*, *draw*:
" and they act either way with more
" energy, according as the predominant
" quality prevails. And therefore when
" we reduce them to the form of a *Pla-*
" *ſter*, we muſt mix with them ſome-
" times *Pitch*, ſometimes *Wax*, ſome-
" times *Oyl* or *Roſin*, &c. ſuch ſubſtan-
" ces not having, in any great degree,
" either a *drawing* or a *diſcutient* faculty-"

And

And yet when he comes to give us a detail of theſe Plaſters, he leaves us in confuſion and uncertainty as to the operation of them: and does not diſtinguiſh enough which are moſt proper for diſcuſſion, and which for ſuppuration; nay, often the ſame Plaſter is recommended ſtrongly for both intentions. What he ſays of ſome diſcuſſing Plaſters is very extraordinary, not to ſay extravagant; he has one which he ſtiles a [o] moſt wonderful diſcuſſer of Abſceſſes; and that called *Helladicum* [p], he tells us, diſperſes Abſceſſes, when turned into *Pus*. But I may, I believe, venture to affirm, that it is out of the power of any medicine, to work ſuch a miraculous change in Abſceſſes, which ariſe upon an *Inflammation*. For as many times no application will hinder the making of matter in a tumour, ſo when it is once made, I conceive it is certain, that no art can give any cure but by letting it out.

[o] 14. [p] ibid.

But

But as this ſubject wants ſome further explanation, allow me to enlarge upon it, ſo far at leaſt as this author ſhews me the way. One would naturally think, that the Practice of *outward* applications, which began ſo early and has continued in all ages almoſt the ſame, might have been ſettled and adjuſted to an exact nicety. No diſtempers have ever oftner occurred, than *Humoral Tumours*: and yet if we look into the writers of *Surgery*, ancient as well as modern, tho' they have been very luxuriant in diſtinguiſhing theſe Tumours into their proper ſpecies and families, we ſhall find this ſubject handled with ſo much perplexity and confuſion, that the indications and the remedies will appear to us equally uncertain. To re-examin only the *two* moſt general ways already mentioned, with which *Tumours* are treated, and thoſe very diſtinct from and contrary to one another, *Diſcuſſion* and *Suppuration*: if our practice muſt be directed by what we read,

we ſhall often find our ſelves at a loſs, which of the methods ought to be followed; or if we ſhould chance to find it, what Medicines muſt be applied to make that method ſucceed: one author extolling that for the beſt *diſcutient*, which is as vehemently recommended by another to promote *ſuppuration*; tho' ſure if we would make uſe of the light, which *Anatomy* gives us into the true texture of the cutaneous parts, nothing might be more clearly explain'd, than the nature and reaſon of theſe operations. In order therefore to form a right notion of *diſcuſſion*, we muſt firſt of all ſuppoſe, that the ſeveral fluids which make theſe tumours, are as yet contained in their proper veſſels: but an obſtruction ariſing in the capillary arteries, either from a fault in the blood, or from external accidents, the humours, which ſhould circulate, ſtagnate in the part affected, and by a continual afflux diſtend the veſſels ſo much beyond their dimen-

ſions, as to raiſe a *ſwelling*. Now from the very account here given of the production of a tumour, 'tis plain what are the proper and genuine intentions of *diſcuſſion*, which are *two*; that is to *open* the pores ſo, as that the redundant matter may be in ſome meaſure diſcharged by perſpiration; and to *attenuate* and alter the humours ſo, (and not only by outward but by inward methods) that they may recover their uſual courſe thro' the capillary veſſels: and theſe *two* deſigns muſt be carried on jointly, which, whenever they are, are the adequate means to make the tumour ſubſide and vaniſh. For if we ſhould only purſue the *firſt* intention, that of *opening* the the pores, the thinner part of the matter, as *Aëtius* very juſtly obſerves, would fly off, whilſt the remainder grows ſtiffer, fixes the obſtruction, and thickens the membranes. Hence ſo often, upon the uſe of violent hot diſcuſſives, which promote too free a perſpiration, is left an

incurable induration and *Scirrhus*: in the ſame manner as in ſome *Feavers*, eſpecially what are called the *ſlow*, too liberal a uſe of *Diaphoreticks*, without proper *Evacuations*, renders the blood more viſcous than it was before, and more liable to ſtagnation; which ill-judg'd and prepoſterous method not only gives no relief to the original complaints, but lays a foundation for many diſtempers, and perhaps of a worſe kind, to ſucceed. If we conſider this matter with any attention, we ſhall eaſily perceive how ill *Diſcuſſion* is defined by ſome writers of Inſtitutions, to be an *inſenſible Evacuation*; the ſecond intention to *attenuate* and alter the humours, which is of equal neceſſity, being left out in the definition. For this reaſon, in order to make a right diſcuſſion, we find *Ætius*, and after him *Hildanus* adviſes always ſome ſhare of *emollient* ingredients, whoſe particles may ſerve to qualify the force of the others, and reſtrain the too vehement

ment

ment and precipitate diſſipation, that would otherwiſe be made thro' the ſkin. And upon the ſame view it is, that ſome practical writers ſo highly commend a mixture of *ſpirituous* and oily medicines, not only to diſcuſs ſwellings, but to eaſe pain. Accordingly our experience tells us, how effectual *Oyl* of *Turpentine*, and all *chymical* oyls are, in theſe caſes; which are nothing elſe but ſpirits locked up, and, as the phraſe is, concentred by ſome oleaginous ſubſtance, as we may argue from that eaſy rarefaction and quick aſcent by fire; and therefore, upon repeated diſtillations, being more freed from the viſcous particles, they are converted into ſpirits, and are ſo called. So neceſſary it is to carry on the intention of attenuating at the ſame time, that we make a diſcharge. Hence thoſe applications, which have a mixture of *Mercury* in them, prove the moſt effectual *diſcuſſives*: and a medicine chiefly conſiſting of *Cinnabar*, is what is moſt

recommended by *Alexander*, for dissolving the concretions in the joints, which arise from a Rheumatism or Gout. Accordingly we should never fail of seeing the same effects, if *Opium* and *Camphir*, two of the most *attenuating* substances which perhaps we have, had a larger proportion in *discussive* compositions. On the other hand we must pursue this design of *attenuating* in such a manner, as not to use those things, which clog or obstruct the cutaneous passages. *Oyls*, which are very *glutinous*, come under this character; and therefore *Ætius*, upon the application of the *Persian*[p] plaster, which he describes, and even commends to a degree of rapture, gives a particular caution, that no *oyl* should be smear'd upon the part. *Galen* expressly says, that oyls stop the pores; and accordingly advises *Unction* after Bathing, for this reason, that they should not perspire too much. And

[p] 14.

oyl

oyl of *Maſtich*[q] is a remedy much eſteemed by our author for the cure of immoderate *ſweats*, becauſe it obſtructs the pores. Upon the ſame principle *C. Aurelianus* argues againſt the application of *oyl* of *Roſes*, in the acceſſion of a *phrenzy*. And it was more upon this account, no doubt, that the *Athleticks*, among the ancients, uſed to anoint all their bodies over with *oyl*, than for the reaſon commonly aſſigned of making any *faſt* hold more difficult: for perſpiration being ſtopt, there was a larger ſupply of blood and ſpirits to the muſcles, which enabled them to exert a greater force and vigour, during their exerciſes. Therefore perhaps the invention of *Unctions* is generally attributed to *Herodicus*, who was the firſt that preſcribed *Gymnaſtick* medicines. *Hippocrates* and *Galen* forbid the uſe of *oyls* and *fats* in freſh wounds and ulcers; for this reaſon, that they keep in

[q] Lib. 1.

the

the matter, which ſhould be diſcharged, and often occaſion a *fungus*: and *Hildanus* in the compoſition of his *Unguentum Ægyptiacum*, ſo highly commended by himſelf and others for the cure of *Gangrenes*, though now not ſo much in vogue, uſes neither *oyl* nor *fat*: and 'tis no impertinent caution which he gives about the *cataplaſm* he recommends for the ſame purpoſe, that great care ſhould be taken, leaſt the flowers of beans and lentils, *&c.* he makes it with, ſhould be boiled too much, and by that means contract a viſcoſity, ſo as to endanger a ſtoppage of perſpiration. And the reaſon is plain to any one, who underſtands the *Anatomy* of theſe parts: for we ſee the plates of the cuticle ſo diſpoſed and ranged one over another in ſuch a manner, that they are often ſtuck and glewed together, even by ſo thin and ſubtile a ſubſtance, as that of perſpiration it ſelf. So in inflammations and ſtrains, the *glutinous oyls* are certainly prejudicial: and

inſtead

inſtead of diſcuſſing the ſwelling, bring it to matter; and if this be ſuperficial and near a bone, to the no little hazard of making it foul. The like obſervations have been made of ſtrong *ſuppurative* medicines uſed at firſt in a *Paronychia*, when the tumour has lain deep and cloſe to the bone; and in this very caſe you will find a different practice marked out by *Ætius*. Our own Surgeons with great judgement divide the tumour length ways, upon one ſide of the *Tendon*; which ſaves the patient a great deal of pain, and ſecures him from danger. *Wax* is ranked only amongſt the ſuppuratives by *Celſus*, and no doubt properly belongs to that claſs: and yet what a ſhare is allowed it now in *diſcuſſive* applications? *Gums* and *Roſins*, though they are complex ſubſtances, and have a mixture of penetrating parts, yet they contain ſome too of ſuch a glutinous nature, as *Ætius* himſelf acknowledges, that they ſeem adapt-

ed more to close the pores, than to clear them: and therefore, by *Fallopius*, who has distinguished better between *discutients* and *suppuratives*, than most writers, are thought improper for the intention of *discussing*. *Hildanus* gives us many instances of the mischievous consequences of *Paracelsus*'s *Stitick* plaster, so mightily cried up in his time for the cure of *wounds*: and he attributes these ill effects to the large proportion the *Gums* have in it, which he says constantly increase the flux of humours to the part they are applied to. So in *Phlegmons* gummy plasters laid on too early, raise the swelling, and heighten the pain. For when we rarify and attract the humours, and at the same time obstruct the pores, so as to hinder a free discharge; we are so far from promoting *discussion*, that we put nature upon another, and indeed a quite different effort, that of *suppuration*. And yet if we examin the composition of the *discutient*

plaſters and ointments now in vogue, I am afraid many of them will come under this cenſure. The practice of the ancients was, no doubt, more ſimple and uniform. *Hippocrates*, without diſpute, underſtood *Surgery* very well, and yet we read of no plaſters in his works: he uſes a few *Cerates* only, and thoſe but ſeldom. The *ointments* he mentions were not any thing like what we call ſo now, but were either ſimple *oyls*, or an infuſion of herbs made in *oyl*. But we find his practice in *diſcuſſion* run wholly upon *fomentations*: a way perhaps which he thought moſt proper both to extract the virtue of the plants, and to convey it into the veſſels where the tumour is. In *Celſus*'s time the *Materia Medica* was much enlarged; and as his chief excellency lay in the *chirurgical* part of his writings, ſo we ſee the *outward* applications bear the largeſt ſhare in them. However, if we look into the *Malagma*'s, which he deſcribes for *diſcuſſives*,

we ſhall find a leſs proportion in them of *oyl*, *fat*, or *wax*, than in our modern receipts. The compoſition of medicines was ſtill much improved in the time of *Andromachus*, and brought to more perfection in *Galen*'s, and even after that, as we may learn from *Ætius*, great additions were made to this part of Pharmacy: yet notwithſtanding the ingredients were numerous, they were not altogether inconſiſtent. For either there were none of thoſe groſs ſubſtances mixed with the diſcutients; as we may remark in moſt of thoſe deſcribed in the *fifth* chapter, and recommended by a good judge, *Leonides*, for the cure of ſtrumous ſwellings, and which indeed are *Cerotes* chiefly: or if they were put in for the ſake of the form, a larger ſhare of warm ingredients was always added to make amends. Upon examination, I believe it wou'd appear, that theſe rules have not been ſo well purſued in the ſucceeding ages; particularly with regard

gard to *compound ointments*. Perhaps what *Zwelfer* obſerves of *Agrippa*'s ointment, may be juſtly applied to moſt of the others, which are uſed for *diſcuſſing*, that the juices or roots boiled, would do better without the *Wax* or the *Oyl*. And therefore, in moſt caſes where diſcutient or ſtrengthning ointments are applied now, *Hippocrates* uſed *fomentations* made of the herbs infuſed in water. A like ſimplicity you may meet with in the plaſter of ſ *Nechepſo*, mentioned by *Ætius*: where the leaves of *Cypreſs* are only pounded and ſoaked in the ſecond droppings of new wine: this he commends for an admirable diſcuſſive in ſtrumous ſwellings, and aſſures us it will cure in *ſeven* days. He ſays there is a natural property in this medicine, which makes it a kind of *Specifick* in this caſe; and therefore adds, that if you would change it, or mix any thing elſe with

ſ 19.

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it, you will do more hurt than good. Indeed in all the compoſitions for *diſcuſſion*, the mixture of glutinous things ſeems not to contribute to their efficacy, but to their conſiſtence only. And might not this more particularly be ſaid of *Mercurial* ointments and plaſters, which perhaps would ſooner anſwer the end of *diſcuſſing*, if the *Mercury* were only mixed with a little *Turpentine*, in the manner which you know *Fallopius* uſed, or with *Lard*, than as is the general practice, with an unreaſonable heap of glutinous and mucilaginous ſubſtances, which, by clogging the pores, only ſerve to hinder the *Mercury* in its operation, and in a litteral ſenſe to *kill* it. As to the uſe of *Plaſters* in this caſe of *diſcuſſion*, *Galen* excepts againſt the very form, as being too hard and ſtiff: and therefore in *Phlegmons*, which are to be *diſcuſſed*, he adviſes *Liniments* only, as leſs likely to obſtruct the pores. Of ſuch a ſort of conſiſtence are the *Emplaſtra*

ſtra ex ſuccis, deſcribed by *Ætius*[1], where the juices of the plants are boiled up in *oyl* only. Yet in *oedematous* ſwellings at leaſt *Plaſters* are proper, and may in ſome ſenſe be ſaid to ſerve for a *bandage* or compreſs to force the humours into their uſual channels.

THUS we ſee what are the proper methods which nature, and her beſt interpreters, point out for *diſcuſſion*: and from what has been ſaid upon this head, we may eaſily form a right notion of *ſuppuration*: to effect which, we muſt indeed ſtop the pores, ſo as to leave no vent thro' the skin, but at the ſame time rarefy and attract the humours ſo, that by the great diſtention they make, they may burſt the veſſels; which when extravaſated and brought to digeſtion, appear in the form of *Pus*. And from hence it is, that if we open a tumour too ſoon, when the matter is crude, we

[1] 14.

him-

hinder it from ripening. Therefore all thoſe medicines, which have been mentioned as improper for *diſcuſſion*, are the beſt *ſuppuratives*; accordingly *Galen* ſays, they ought to conſiſt of *groſs* parts; and the *Tetrapharmacum*, compoſed of *Pitch*, *Fat*, *Roſin*, and *Wax*, is thought to be the ſtrongeſt *ſuppurative* by *Celſus*. So in wounds, the matter is at length brought to digeſtion by the application of *emplaſtick* medicines. And as was obſerved in diſcuſſion, that extremely viſcous things ought not to be admitted, ſo neither any thing that is very diſcutient or deterſive, ſhould be mixed in thoſe applications deſigned only to ſuppurate; for the reaſon *Hollerius* gives in this caſe, becauſe we then open the pores, which ſhould be ſhut. And there have been too many unfortunate inſtances, where the intention has been to ſuppurate, and applications uſed all the while to diſcuſs. For when the matter is of it ſelf tending to ſuppuration, any endeavour

deavour, by way of diſcuſſion, revulſion or evacuation, does but divert it from coming to a head, and ſo prolong, if not wholly fruſtrate, the cure: on the contrary it is plain, that while we are carrying on the deſign of *Diſcuſſion*, we ought to uſe at the ſame time all *inward* means of emptying the veſſels and removing the obſtructions in them, as *Ætius* every where inculcates: for elſe inſtead of diſcuſſing, we bring the tumour to ſuppuration. Nature is always ſimple and uniform; and Art, to ſucceed well in following her, muſt always tend to the ſame point. And certainly, if this part of *Surgery* were ſet in a more diſtinct view by thoſe who are maſters in that way, and the effects of *outward* applications better adjuſted and explained, nothing would give us a greater light into the virtues and operations of *internal* medicines.

SEVERAL other particulars, which occur in *Ætius*, relating to *Surgery* de-

ſerve our attention: ſome paſſages there are too, which would furniſh very good hints with regard to our own profeſſion. I ſhall for a ſample inſtance in one, wherein is laid down a rule of practice very well worthy of our imitation. The chapter*, at leaſt ſome part of it, is taken from *Herodotus*, and treats of the ἐξανθήματα or cuticular eruptions of all ſorts, which have a *Feaver* attending them, or follow upon a Feaver, eſpecially thoſe which create an itching, and appear like Fleabites in the skin. In this caſe, he ſays, nature is for the moſt part overloaded with redundant and vitiated juices: which, unleſs they are carried off by ſome evacuations, either by *vomit* or *ſtool*, are apt to fall upon the vital parts, and to prove dangerous. In the beginning therefore, if the feaver is ſtrong, the firſt thing he adviſes to be done, is to *let blood*. I don't queſtion

* 4. 1. 129.

but

but it was a vulgar notion then, as it is now, that an *eruption* upon the skin forbids ſuch a practice: and the reaſon commonly aſſigned, is the fear that the humour may retreat from the circumference to the centre. But it were eaſy to ſhew, from the rules of the animal oeconomy, how falſe a way of reaſoning this is; and how in many caſes, where the blood abounds, or is very viſcous, leſſening the quantity will attenuate its particles, and give them a greater freedom to circulate: ſo that by this means the *eruption*, inſtead of being checked, advances in a kindlier manner. Therefore in an *Eryſipelas*, *Small Pox*, *Meaſles*, *Scarlet Feaver*, &c. if the ſymptoms run high, and affect the head, the lungs, or any other part, ſo as to give intenſe pain, *bleeding* will be found a very rational and ſafe practice. And in fact, tho' I have tried no experiment more frequently, I never once obſerved that any of theſe *eruptions* ſtruck in upon *bleeding*, when the diſ-

eaſe required that treatment. In inflammatory caſes, and in an *Eryſipelas* particularly, it is often ſeen by experience, that *ſcarifying* upon the part, when the membranes are loaded and thicken'd, will remove the inflammation in a very ſudden and ſurprizing manner.

Ætius was a native of *Amida* in *Meſopotamia*, ſtudied at *Alexandria*, and was probably a *Chriſtian*[*], which perhaps may be the reaſon, why many have confounded him with another of that name, a famous *Arrian* of *Antioch*, who lived in the time of *Julian*. In ſome manuſcripts he has the ſtyle of Κόμης Ὀψικίου, *Comes Obſequii*, i. e. the chief Officer of thoſe, who uſed to go before the Emperor, as his attendance and Harbingers. We find in him ſeveral particularities relating to the *Ægyptian* Pharmacy. He has collected a great multitude of receipts, particularly thoſe, which had been

[*] A Deo miſſum, Dei munus, 4, 3, 14. 2 Bibl. Caſar. 6. 102.

much

much celebrated or uſed as *Noſtrums* by their Inventors. Some of theſe he ſeems to mention with no other deſign, than to expoſe them, and to let us ſee the extravagant rate people were induced to pay for them: for inſtance, the *Collyrium* of *Danaus* [z], which was ſold in *Conſtantinople* for one hundred and twenty *Numiſmata*, and with great difficulty obtained from him: The *Colical Antidote* of *Nicoſtratus*, called very preſumptuouſly *Iſotheos*, bought for *two talents*. It ſeems, I ſay, to have been his deſign to ſhew us, how little there is in ſuch receipts, when they are once made publick, whatever pompous titles they might bear, or how much ſoever they might be in vogue: and therefore he gives them no character himſelf, nor recommends them from his own experience, as he does very deſervedly the *Philonium* [b]. It was enough, he thought, to make a

[z] 2. 3. 98. [a] 351. 32. [b] ibid.

bare

bare recital of them, as inſtances perhaps of the knavery in thoſe who ſold them, and of the fooliſh credulity in thoſe who bought them. A man who has the leaſt acquaintance with Phyſick muſt be ſenſible, that any *univerſal* remedy muſt be a cheat; and tho' it be never ſo good and valuable a medicine in itſelf, yet it is utterly impoſſible it can be equally applicable to all perſons, in all caſes, and at all junctures; and therefore it muſt be determined by the skill of ſome diſcerning Phyſician, who is well appriſed of the nature and ſymptoms of the diſeaſe, where to give it and where to forbear. We need not go far for a proof of this: we have a convincing one in that great, and perhaps the *only Specifick*, the *Bark*: which if uſed indifferently, and without judgement, even in *intermitting* caſes, has a chance to do as much hurt as good.

Ætius ſeems to be the firſt *Greek* writer in Phyſick among the *Chriſtians*, as far

ſuch as I can recollect, who gives us any ſpecimen of medicinal ſpells and charms, ſo much in vogue with the old *Egyptians*, ſuch as that of St. *Bleſius*[c], in removing a bone which ſticks in the throat, and another in relation to a *Peſtula*[d].

The diviſion of the *ſixteen* books of *Aëtius* into four *τετράβιβλα* was certainly not made by himſelf, as *Fabricius* obſerves, but was the invention of ſome modern; for the way of quoting him, uſed not only by himſelf, but by *Photius*, is according to the numerical ſeries of the books. Tho' I find in one place the tranſlator uſes the word *Quaternionibus*[e], which ſlip'd in there I believe through inadvertency.

I ſhall take my leave of this author with giving you a ſample of a remedy for the *Gout*, both becauſe it is ſomewhat extraordinary, and the firſt in its

[c] 2, 4, 50. [d] 4, 3, 14. [e] 4. 1. 119.

kind

kind I believe in the hiſtory of Phyſick. It is an external medicine: he calls it the *Grand Dryer*[f]: the patient is to uſe it for a whole year, and obſerve this diet beſides in each month. He calls the months by the *Alexandrian*, or *Ægyptian* names; but in *Engliſh*, the direction runs thus. "In *September*, to eat "and drink milk: In *October*, to eat "garlick: in *November*, to abſtain from "bathing: in *December*, not to eat cabbage: in *January*, to take a glaſs of "pure wine in the morning: in *February*, to eat no bete: in *March*, to "mix ſweet things both in eatables and "drinkables: in *April*, not to eat horſe-"radiſh; nor in *May*, the fiſh called "*Polypus*: in *June*, to drink cold wa-"ter in a morning: in *July* to avoid "venery; and laſtly in *Auguſt*, to eat "no mallows." This may give us ſome idea of the quackery of thoſe times;

[f] 3, 4, 48.

and

and yet there is a more extravagant[a] *Antidote* than this in *Alexander* for the ſame diſtemper; which muſt be uſed too for a *twelve-month* with the following regulation. "To be given in *January*, "*February*, *March*, and *April*, *five* days "in each month alternately; in *May*, "*three*, and in *June*, *two* alternately: "in *July*, *Auguſt*, and *September*, each "*one* day; in *October* and *November*, "each *two* days, and in *December*, *four* "alternately." So that there are *thirty-ſix* doſes in the year. At the ſame time the patient muſt abſtain from wine, ſwines-fleſh, beef, hare, cabbage, muſtard, milk, *&c.* He has another too conſiſting of three hundred and ſixty five Potions, and this muſt be taken ſo as to furniſh out a courſe for *two* years. And I dare ſay, whoever will have patience to go through ſuch a regimen, for ſo long a time together, and intire-

[a] Lib. II.

ly conform himſelf to theſe ſtrict rules, will complain leſs of the *Gout*, than we find they do in our modern times.

However *Alexander* is an author of a quite different ſtamp, and, as Mr. *le Clerc* himſelf owns, has more the air of an original writer; and ſuch certainly he is: for he has for the moſt part a language and a method, if we compare him with *Galen*, or the copiers we have named, peculiar to himſelf. And when he follows the ancients in deſcribing the ſymptoms, or the cure of diſtempers, as no doubt he, and every one elſe muſt or ſhould do at leaſt, when they write a Syſtem of Phyſick, it is ſtill in his own way, and in his own phraſe. His ſtile indeed in the main, is very good, ſhort, clear, and to uſe his own term, conſiſting of common expreſſions: and though through a mixture of ſome foreign words, occaſion'd perhaps by his travels, not always perfectly elegant, yet very expreſſive and intelligible. The

others

others range diſtempers in a very confuſed manner; he takes them as they lie in order, literally from head to foot. He is the only *Greek* writer, who is as methodical, tho' in a different way, as *Aretæus*: and theſe *two*, whom I look upon as the moſt valuable authors ſince *Hippocrates*, agree in another thing, that they treat of but few diſtempers, not above *fifty* or *ſixty*. And which therefore may be ſuppoſed to have come oftner within the reach of their own obſervation. For if they had tranſcribed out of others only, why ſhould not their works have been as voluminous, as thoſe of *Oribaſius* and *Ætius*? One thing I am ſurprized at, that *Alexander* does not treat of any diſorders incident to *Women*. He is accurate enough in explaining the cauſes of diſeaſes, and the intentions he lays down for the cure, are very judicious. In the *Diagnoſtick* part he is excellent, and very exact in diſtinguiſhing diſtempers, which have a near reſem-

blance to one another; as a *Pleuriſy* [b], from an inflammation of the *liver*; the *ſtone* [i] from the *colick*; *hectical* feavers [k] from *quotidians* and others. We may at firſt view diſcern, how deficient *Oribaſius* and *Ætius* are in this point. He gives us the hiſtory of *two* caſes with his method of proceeding, in a *Tertian* [l], and *Scirrhus* [m] of the *Spleen*: which, except what we read in *Hippocrates* and *Galen*, and thoſe not ſo particularly ſtated, are the only examples of this kind in antiquity.

He is very punctual in relating the compoſitions of medicines, and in mentioning the time, and way of giving them: among theſe there are ſeveral of his own. Indeed to ſpeak the truth, there is ſo much choice of medicines in him, that there are rather too many, than too few. But he ſeems to be a ſtrong believer in the force of all his

[b] 6, 1. [i] 9, 4. [k] 12, 4. [l] 12, 6. [m] 8, 10.

drugs.

drugs. There is another foible too, which I muſt not forget, his *ſuperſtition*, and the faith he has in *Charms* and *Amulets*, much beyond what one would expect from a man of his good judgment. He endeavours to give ſome reaſons for it[n], and pleads the *precedent* of *Galen*; there are ſeveral inſtances of his being addicted to *Magick*; and he is the only Phyſician, perhaps, who ever quoted *Oſtanes*, one of the oldeſt of the *Perſian Magi*. However, whether this proceeded from the humour of the times, or the weakneſs of old age, the credulity ſhould be overlooked. I ſhall juſt take notice, that he mentions theſe ſort of remedies only in *Agues*, *Stone*, *Colick*, and *Gout*: and I think it has been the faſhion almoſt ever ſince, that the uſe of theſe *magical* applications has chiefly prevailed in thoſe diſtempers. As good a one as any of the reſt[o], is the verſe in *Homer*,

[n] 1, 15, 9, 4. [o] 11.

Τετρήχει

Τετρήχει δ' ἀγορή, ὑπὸ δ' ἐστοναχίζετο γαῖα.

And is never the Worse for being the Cheapest.

In other matters, whatever regard he pays to the ancients, he is very free in giving his own opinion, and expressing his dissent from them [p], when he thinks he has reason on his side: particularly, he very often disagrees with *Galen* [q], and sometimes wonders, he should lay down doctrines so very confused, and indistinct [r]; and advises a different manner of cure [s], not out of any desire he says, to contradict him, but only for the sake of setting every thing in its true light. And in general I must observe this, that he not only very distinctly explains the whole method of cure in each distemper, but usually gives his reader a caution, what he should avoid doing [t]: a direction, which, if all other writers had as exactly followed it, might have been

[p] 1, 17, 7, 13, 9, 3. [q] 6, 1, 12, 1, 6. [r] 12, 1, 6, 7, 8. [s] 12. 6. [t] 3. 7, 4. 1, 3, 10, 13. 12. 7.

of

of as much uſe to us, as many of their poſitive Precepts.

There is another thing too, which diſtinguiſhes the character of *Alexander* from the foregoing writers, that he confines himſelf directly to the deſcribing the ſigns of diſeaſes, and the method of cure, without meddling either with *Anatomy*, the *Materia Medica*, or *Surgery*, as the others have done: however we find, that he wrote, or did intend to write, a book upon *Fractures* [u], and had written another piece concerning diſtempers of the *Eyes* [x].

He employs a whole book [y] in treating of the *Gout*, of which *Galen* ſays little or nothing: which may incline us to think, it was a more prevailing diſtemper in this time. One and the chief method he takes in relieving this Diſeaſe, is by *purging*: and in moſt of the purges he recommends, *Hermoda-*

[u] 1, 14. [x] 2, 1. [y] 11.

Styls

Hyls (of which he has a great opinion, and which *Oribaſius* and *Ætius* but juſt mention) are the main ingredients. You ſee how far from a modern invention it is, as is fondly imagin'd, to endeavour curing the Gout by *purging*: a diſtemper perhaps, after all, which it were better not to tamper with, notwithſtanding all theſe good receipts, which *Alexander* has left us; as good at leaſt, as any of thoſe, which our new Pretenders to Phyſick have made uſe of.

I have been ſomewhat longer, in order to ſhew, that there appears enough in this book to give him the Merit of an *Original* writer. He was born at *Tralles*, a famous city of *Lydia*; where the *Greek* language was ſpoken in great perfection, becauſe of its neighbourhood to the *Ionians*: he had the advantage of being bred up, not only under his father *Stephanus* [z], a Phyſician; but un-

[z] Lib. 4.

der the father of *Cosmas*, and therefore he wrote this work out of gratitude, at the desire of the son. He was a man of an extensive practice, of a very long experience, and of great reputation, not only at *Rome*, but wherever he travelled in *Spain*, *France*, &c. whence he was called by way of eminence, *Alexander the Physician*. And this is the reason he is often fuller and more exact in the *Therapeutick* part, than were those who went before him: because he collected those remedies chiefly, which he had found by repeated observations to be the most effectual, as he tells us in many places, and expressly in his Preface to the 12th Book, which treats first in general of *Feavers*, and then of the several species of them: and which whoever reads may be convinc'd, that it ought to be placed before the other *eleven*, especially when he says himself, at the latter end of the *Eleventh*, that there he shall conclude this Work.

Having given some account in general of this Writer, which perhaps may recommend him to our perusal at least, I shall cursorily touch upon some of the most remarkable passages relating to *Practice*, either not mentioned, or not much explained by others; and in this I shall follow him in his own method.

In a *Causus*[a], or what he calls a *spurious burning Feaver*, where the Bile is predominant, the Matter fit for evacuation, and the Feaver not violent, he rather prefers *purging* to *bleeding*; which last others chiefly rely upon. And adds this pertinent and judicious remark, "I remember, says he, I have ordered "*purging* even in *acute* Fevers; but "such a practice requires not only "much attention, and exquisite dis-"cernment, but a Physician, who is "capable of having courage and pre-"sence of mind." Those who reason upon whatever falls within their ex-

[a] 12, 3.

perience, will eaſily perceive the force of this obſervation: and I believe will own, that in ſome caſes, this method, when purſued with judgment, is attended with ſurprizing ſucceſs. For often this may be the moſt proper way of following, or aſſiſting nature: *Oribaſius* has a chapter (from *Archigenes*) upon this head[b], and *Galen* well obſerves, that one of the natural means of bringing this diſtemper to a criſis is by a *Looſeneſs*[c]. What *Alexander* further obſerves, in giving *gentle* (for he by no means adviſes *violent*) *purges* in a *Tertian* and *Quotidian*, deſerves a ſerious reflexion, and ſhews him to be a careful, as well as a ſenſible Practitioner.

In the ſame Diſtemper (a *Cauſus*) if a *Syncope* happens, from crude and redundant humours, he recommends *bleeding*: which I the rather take notice of, becauſe he had ſcarce any

[b] Collect. 8. 46. [c] De Cris. 3. 3.

precedent to follow, except *Aretæus*[d], who gives the ſame advice in the like caſe. Indeed as to a *Syncope* in general, the *Practical* Writers, even among the moderns, are almoſt univerſally ſilent upon this point of *bleeding*; at leaſt the few, who do mention it, declare their opinion againſt it. Scarce any, beſides *Sennertus* and his Copier *Riverius*, allow it: and the latter ſpeaks of it in a very tranſient manner, and as practicable in *two* caſes only, that of plenitude and that of a fright. We may perhaps the leſs wonder at this extraordinary caution, if we conſider what ſome of the ancients have ſaid upon this head. *Ætius*[e] and *Oribaſius*[f] are afraid of it, even in the caſe of plenitude; and *C. Aurelianus* lays it down as a general rule, *Phlebotomiam nihil jugulatione differre ratio teſtatur*[g]. But we ſhall find another account of this matter, if we go higher up to the Foun-

[d] Car. Acut. 2. 3. [e] 2. 1. 96. [f] Synopſ. 7. 26. [g] 2. Acut. 38.

tain

tain of Phyſick. *Hippocrates*, or ſome one of his diſciples, ſays expreſsly in his obſervations upon acute diſeaſes, that when any one is taken *Speechleſs* of a ſudden, it ariſes from an obſtruction or interception of the Veins, ἢν ὑγιαίνοντι τοῦτο ξυμβῇ ἄνευ προφάσιος[b], *if it happens in a perfect ſtate of health, without any evident cauſe*; and therefore pronounces *bleeding* in the arm neceſſary. *Galen*, who knew the ſenſe of *Hippocrates* beſt, interprets the word Ἄφωνον to include not only an *Apoplexy* but a *Syncope*; and in both theſe caſes ſo earneſtly recommends *bleeding*, that he ſays, ſeveral have been killed by a different method[i]. The condition aſſigned in the Aphoriſm (tho' not at all conſidered in this view by any of the interpreters) is very well weigh'd and very expreſſive, *if it happens in a perfect ſtate of health, and without any evident cauſe*: for under this limitation

[b] Vict. Acut. 4. 23. [i] Meth. Med. 12.

it

it is ſcarce to be ſuppoſed, that a *Syncope* can ariſe, but from ſome fault in the blood, which creates a greater reſiſtance in its paſſage thorough the heart, and which nothing can take off ſo ſoon as *bleeding*. *Riolan*[k] remarks, that this ſort of *Syncope*, which proceeds from fullneſs, is familiar to the *Germans*, who are apt to be very groſs; and he reflects upon them for their negligence in not curing it by letting blood. And we frequently obſerve in Practice, that upon a ſtoppage of any uſual evacuation, as bleeding at the *Noſe*, *Hæmorrhoids*, &c. a *Syncope* ſucceeds. *P. Salius*[l] among the moderns is the only one, who has well conſidered this caſe, tho' not with thoſe reſtrictions, which *Hippocrates* lays down, and he very juſtly takes notice, that it is one, which has never been treated of by the practical Writers. He gives *two* or *three* inſtances of it from his own

[k] Enchirid. Anatom. 3. 8. [l] De Affect. partic. 4.

expe-

experience, which are well worth reading: and he obſerves, that this ſort of *Syncope* generally gives a days warning or two, either by ſome ſenſe of Suffocation; or an intermitting *Pulſe*: that he has prevented the fits by *bleeding*, and recommends this and frictions for the cure of it, which is exactly the doctrine of *Alexander*: that he foretold the danger to ſeveral others, who neglecting his advice, died ſuddenly: and he adds too, that upon *diſſection*, the blood was found to be ſo coagulated, that one might draw it out of the Veins, as if it had been a ſolid body. In this caſe, no doubt *bleeding* is highly neceſſary; and we may eaſily conceive, that if this application does not give relief, no other can. This was the Practice of *Alexander*; and the *Diagnoſticks* he founds it upon are very plain and diſtinct, viz. a face paler and more ſwelled than uſual, a bloated habit of body, with a pulſe little, ſluggiſh, and having long intervals between the

ſtrokes.

ſtrokes. Strong indications for ſuch a method of cure.

In *Tertians* [m], and much more in *Quartans* [n], he recommends *vomits* above all other applications, before the fit: and of the latter, he has cured the moſt inveterate by this remedy alone. A Practice mentioned indeed, tho' little inſiſted upon by the reſt of the ancients; but ſurely very conſonant to nature, and of great advantage, not only in this, but in moſt other *chronical* caſes. The *Antidote* here deſcrib'd, very *wonderful* he calls it, is indeed a little too much reſembling a Quack's bill: it is a *Catholicon* ſomewhat like *Mithridate*, and cures it ſeems not only this, but about *thirty* other diſtempers, which he recites. The good old man ſays, the perſon who gave this to him, did moſt ſolemnly affirm, there was no medicine that could be compared with it, for its excellent vir-

[m] 12, 6. [n] 12, 7.

tues.

tues. He not only ſets forth all theſe virtues, but deſcribes the preparation at large: and as it was communicated to him, he very honeſtly, in his turn, imparts it to the World: We find the ſame fair dealing in him in many other inſtances. I have very often admired the great integrity of the ancients, that, however credulous they ſometimes were, in imagining a more than ordinary force in what they called *Specificks*, and magnified them beyond what they deſerved, yet they never made any *Secrets* of them. They took pains to be thoroughly acquainted with their own Art, and by that means were led into a ſenſe of the *general* Good it was deſigned for: and therefore being above any views of little private intereſt, and acting up to the character of their Profeſſion, whatever they could find out by their own experience, or collect from the obſervations of others, which might relieve the diſtempers incident to their fellow-

creatures, they freely and generouſly made it publick. This was the Practice of the *Ancients*; and ought to be a perpetual model for their Succeſſors, who would imitate them either in their Knowledge or their Virtues.

A *Phrenſy*[a] is very accurately deſcribed by him, and he gives good reaſons, why it does not ariſe from a diſorder of the *Diaphragm* as ſome imagined, but from that of the *Brain* itſelf. When he could not eaſily command a vein in the arm, he open'd that in the forehead; a practice, which *Rhazes* after him recommends. Tho' he adviſes *Diacodium* in obſtinate *Phrenſies*, yet he gives very proper cautions about it: and if the patient be of a phlegmatick conſtitution, the *Phrenſy* not very outragious, and the body weak, he diſſuades the uſe of it. For then *Opiates* are hurtful, and ſometimes mortal. He repeats

[a] 1, 13.

much

much the ſame cautions in the caſe of a *Pleuriſy*, and *Cough*. If we compare what he ſays of a *Phrenſy*, and *Pleuriſy*, with *Oribaſius* and *Ætius*, we ſhall ſee how much more ſatisfactory an account he gives of theſe *two* diſtempers. For *Paulus*, in both theſe articles, does little elſe than tranſcribe our author.

He uſes *bliſtering* Medicines, as in a *Lethargy* [p], *Squills*; in an *Epilepſy* [q], *Lepidium*; and in the *Gout* [r] particularly, a great many others, as *Garlick*, *Euphorbium*, *Muſtard*, &c. and among the reſt *Cantharides*: which laſt, he ſays, by diſcharging a large quantity of Serum, give immediate relief. But he adds a very proper hint, not to rely upon theſe *topical* applications only.

For the cure of a *Palſy* [s], he recommends a new ſort of *Hiera*, and that a very good one, which he deſcribes. He adviſes not to add any more *Scammony*

[p] 1, 14. [q] 1, 15. [r] 11. [s] 1, 16.

to it afterwards: and makes this obſervation, which I meet with no where elſe, and which may be made very good uſe of in practice, if well attended to. "For many (ſays he) do ſo, thinking "to increaſe the force of the medicine, "and not knowing that by this means "they make it uſeleſs. For it is not "the intention, that the medicine ſhould "be carried immediately through the "bowels, but that it ſhould be detain-"ed in the body, and be conveyed in-"to the remote parts, and there atte-"nuate and correct the humours, open "the paſſages, remove the obſtructions "of the nerves, and make way for the "motion of the ſpirits." And this chiefly in a *phlegmatick* conſtitution. It would be eaſy to ſhew, what excellent good ſenſe there is in this doctrine, and of how extenſive an uſe the reflection he makes may be to us in regard to ſlow *purges*, in ſome *chronical* Diſtempers. And daily experience convinces us, that

it

it is an admirable rule in practice, eſpecially when we order *mineral* Waters, (as thoſe of the *Bath*) and *Calomel* in ſeveral caſes. So too in a *Colick*, and *Iliaca paſſio*, the overbrisk and purgent purgatives do often but heighten the diſeaſe, and perhaps endanger an inflammation, (as he himſelf elſewhere obſerves) unleſs they are prudently blunted and retarded by *Opiates*.

The different ſorts of *Melancholly*[1] are well deſcribed: the force of imagination painted in lively colours; and many appoſite inſtances given, much in the ſame manner, as *Aretæus* repreſents them. He cures theſe by diet, bathing, and amuſements, rather than by much medicine: and diſagrees with the ancients in ordering ſo frequently *Cupping*, *Leeches*, and *Sinapiſms*. And even as to purges, though *white Hellebore* be much cried up by them, he prefers the *Armenian* Stone, which purges very ſafely and

[1] L. 17.

effe-

effectually, without any ill conſequences or danger, which the other rough medicine too often occaſions. The opinion which *Alexander* here expreſſes of the *white Hellebore*, agrees with what the hiſtory of thoſe times informs us of, that this medicine ſo famous among the ancients had grown into utter diſuſe, 'till *Aſclepiodotus* [a], a man well verſed in Phyſick as well as *Mathematicks* and Muſick, revived it about the year 500, and did many wonderful cures with it in the moſt obſtinate diſeaſes. However we ſee the practice was not approved of by our Author, who flouriſhed not long after him.

He lays down a very good rule in relation to a *Parotis* [x], (*i. e.*) at firſt to be ſure to *bleed*, before any diſcuſſing or drawing applications be made: that thoſe who have been forward in doing this without *bleeding*, have been the

[a] Photii Biblioth. 560. [x] 3, 7.

inſtru-

inſtruments of ſtrangling their patients. And upon the ſame principle he very juſtly explodes the uſe of ſtrong repellers and aſtringents, ſuch as *Solanum*, *Alum*, &c. He deſcribes the medicines, which are proper to make theſe *Parotids* yield to diſcuſſion: an application, which ought always to be attempted, where the caſe is capable of being cur'd by it, rather than ſuppuration. But if upon this, the tumour does not in the leaſt ſubſide, and the pain continues, all endeavours, he ſays, ſhould be uſed to bring it to ſuppurate; and 'tis a ſign that matter is making, if a *Rigor* and *Fever*, which were not before, come on unexpectedly, and the *pain* encreaſes. And in this he agrees in the main with *Celſus*, who gives us a very good diſtinction to guide our practice in this point: which is, when the ſwelling comes originally of it ſelf, without any other diſtemper, to try moderate repellents firſt and diſcutients; but where it attends or

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follows upon another diſeaſe, as no caſe is more frequeut, it muſt then be brought to maturation, and opened as ſoon as poſſible. For in this caſe the ſwelling is *Critical*, and ſolves the diſtemper. And *Hippocrates* pronounces thoſe *Parotids*, which ſucceed long Feavers, mortal, unleſs they *ſuppurate*. When theſe are obſtinate, and can't be ripen'd by external applications, there have been inſtances, where burning has brought them to ſuppuration. And *Severinus*, and *Valleſius* before him, have given us an account, how they have try'd this practice in malignant *Parotids* with ſucceſs.

The method preſcrib'd in a [3] *Quincy* is perfectly right; he allows repellers only at the very beginning, and entirely forbids every thing which relaxes. He very much commends, as alſo does *Aretæus*, the antidote διαβρωτικὸν, ſo called from *wild Rue*, one of its chief ingre-

[3] p. 47.

dients,

dients, and deſcribes the compoſition. *Bleeding* in his opinion is, above all things, neceſſary; and that *three* or *four* times, as occaſion requires, only we ought to take care not to bleed *ad deliquium*. If there follows no alteration upon this, the veins under the tongue ſhou'd be cut; tho' *C. Aurelianus* condemns this method as ſuperſtitious: and that not to be defer'd, 'till the next day (as *Ætius* adviſes in bleeding) but to be done the very ſame day. " I have often, ſays " he, when the caſe was urgent, open- " ed a vein in the morning, in the " evening cut the *Ranula*, and at night " given a purge: and yet with all this, " found great difficulty in removing " the obſtruction. I have, after blee- " ding in both the arms, ordered a " purge immediately, without waiting " 'till the next day. And this muſt be " done, when the danger is preſſing, " and admits no delay. I have open- " ed the *Jugulars* with great ſucceſs:

" likewiſe the *Saphæna* in Women, when " the *Menſes* were ſuppreſſed: with this " double advantage, the bringing down " the *Menſes*, and taking off the ſwel- " of the throat." You ſee he talks here, as indeed he does almoſt every where elſe, like a maſter in practice: and 'tis but doing him juſtice to obſerve, that this method is extremely rational and juſt; and that, after all our diſcoveries and improvements in Phyſick, ſcarce any thing can be added to it.

He mentions a *Tubercle* in the Lungs [z], which occaſions a difficulty of breathing, but is not attended with any Expectoration or Fever: a diſtemper taken notice of by *Galen* [a], and a common ſpecies of conſumptions amongſt us, eſpecially in ſcrophulous bodies: and which, tho' ſlower in its progreſs than a true *Phthiſis*, where a conſuming *Hectick* follows upon an *Ulcer* in the Lungs, ſel-

[z] 5, 3. [a] Loc. Affect. 4, 6, 7.

dom

dom fails to end in a hoarſeneſs and atrophy, and to prove at laſt as mortal as that.

He relates a caſe, which ſeem'd to him very wonderful and unheard of, the coughing up a *Stone*[b]: a real ſtone, not a viſcous concretion; ſmooth and hard, and making a noiſe, if dropt upon the ground. Of ſuch *Stones* cough'd up I have ſeen ſeveral, and ſome as big as a Filbert; where no ſigns of a Conſumption appear'd; only there continued an inveterate cough. One I know who has brought up four or five ſuch, at long diſtances of time: the perſon, whom he mentions, had labour'd with a cough a great while, and had no relief, 'till the ſtone came up. He was of a thin habit naturally, and greatly emaciated by the diſeaſe: and wou'd probably, he ſays, have died tabid, if a moiſtning and cooling method had not been purſued,

[b] S. 4.

in order to bring up this hard ſubſtance. And here he makes a very ſevere, but a very juſt reflection upon the practice of *Galen*; who obſerves indeed ſome tough matter ſpit up like hail, tho' nothing like a ſtone[a]: and in ſuch a caſe only adviſes warm and drying remedies, *viz.* *Mithridate* and *Treacle*, &c. leaving this remark, that none of them recovered. *Alexander* makes no ſcruple to ſpeak out very plainly, that the method was entirely wrong: and that he would not have expreſſed his thoughts ſo freely of ſo underſtanding a man, but that the love of truth had forced him, and he looked upon it, in this caſe, as a ſin to be ſilent: and ends with the famous ſaying of *Ariſtotle*, Plato *is my friend, but truth much more.* Very different is this frankneſs from ſome admirers of *Galen*, who with *Maſſarias*, an eminent *Italian* profeſſor, had rather err

[a] Loc. Affect. 4, 6.

with

with him, than be in the right with any body else.

The remark he makes, in treating of a *Pleurisy*[d], concerning liquids is worth observing; and is a proof, that it was made by one, who very well understood both the nature of the animal fluids, and the force of medicines. "Moi-
" sture, says he (from *Hippocrates*) is
" the vehicle of the aliment. There-
" fore don't fail to give Ὀξυκρατον, or
" Water *milk*-warm, with other liquors
" and food. For there is no dry me-
" dicine, destitute of all moisture, which
" can penetrate to any depth, but must
" rest upon the surface, in a state of
" inaction: but when something hu-
" mid is join'd with it, then it insinu-
" ates itself, and imparts coolness and
" heat. Therefore though water be not
" look'd upon by some to be any nou-
" rishment, because 'tis a simple body,

[d] 6, 2.

" yet

" yet this alone is the means of nou-
" riſhing every thing, conveys the ali-
" ment into the body, and unites the
" divided particles. For if this joins
" together the dry and diſunited parts
" of the earth, and gives it a continui-
" ty, ſo as different veſſels may be for-
" med out of it: if it makes the very
" bread we eat, and if it is the main
" inſtrument of generation both in the
" animal, and the vegetable World, it
" is highly reaſonable to think, that it
" performs the ſame offices in the hu-
" mane body." This obſervation, well applied, is of great conſequence and extent in practice, eſpecially in acute caſes; and whoever reads carefully *Hippocrates*'s books concerning the diet in *acute* diſtempers (one of the moſt valuable remains of antiquity, and which many long treatiſes upon *Feavers* have been ſpun out of) will apprehend, what great effects *Dilution* alone may have in the moſt dangerous diſeaſes, even almoſt with-

without any help from medicine. Accordingly we find, that the very *firſt* principle *Alexander* goes upon in laying down the cure of *Feavers*[a], *is to do every thing which may encreaſe humidity*; and therefore his Practice in all theſe acute caſes, chiefly conſiſts in *Coolers* and *Diluters*, ſuch as *Ptiſan*, *Hydromel*, &c. ſo much, that tho' *Attenuants* contribute much to the ſame end, yet he is very cautious in giving any, which are *warm*, and finds fault with *Galen* for adviſing ſuch a method. One thing more I muſt here remark in him, that when he does think it proper to allow of theſe *warm* ſimples, he orders them in a *Decoction* made with *water*, and ſcarce ever in ſubſtance; a Practice, which is not only conſiſtent with his own notions, but ſurely founded upon very good reaſon.

[a] xii. 1.

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In *ſpitting* of *blood*[f], he obſerves, that ſometimes he let blood in the *ancle*; which he found anſwer'd better than bleeding in the arm. And he gives this reaſon for it, that the drawing the *matter* towards the more remote parts, makes the revulſion the ſtronger: a reaſon as well expreſſed, and as good as any we now can give, even ſince the diſcovery of the circulation.

The obſervation he makes upon a Βούλιμος[g] or immoderate hunger, is intirely new, and his own; there appearing no hint of this kind in the other authors: that it is cauſed ſometimes by *Worms*. He mentions the caſe of a Woman, who laboured under this ravenous appetite, and had a perpetual gnawing at her ſtomach, and pain in her head: after taking *Hiera*, ſhe voided a *worm* above a dozen cubits long, and was intirely eas'd of her complaints.

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[f] 7, 1. [g] 7, 4.

A Caſe we meet with in Practice very often.

There is ſomething new too in what he remarks, however it be a trifle, about a *Hiccough*, tho' a familiar cuſtom now amongſt us; that any ſurprize, or intenſeneſs of thought (as counting of money, *&c.*) will immediately remove it.

He recommends in ſome caſes for a *Cholera*, pure *Wine* [b]: and it is very remarkable, that in moſt diſtempers he has a ſeparate article concerning *Wine*; and he is very particular in the choice of it, according as its different qualities ſuit the caſe of the ſick perſon.

In a weakneſs of the Liver and a *Dyſentery*, he takes notice of *Rhubarb*: a Plant, if I miſtake not, firſt mentioned by this author; tho' Mr. *le Clerc* tells us, that the *Arabians* introduced the uſe of it. The *Arabians* indeed in tranſla-

[b] 7. 14.

ting *Diaſcorides* and the *Greek* Phyſicians, confound this root with the *Rha-Ponticum*, and aſcribe the virtues, which the ancients have obſerved in this latter, to what is properly the *Rhabarbarum*: as may be evident to any who will look into the deſcription, which *Rhazes* gives of it. And I believe *Alexander* himſelf, 'tho' tis plain *Rhubarb* was known in his time, was in the ſame miſtake; for he mentions it only as an aſtringent, as the elder *Greeks* deſcribe the *Rha-Ponticum*, without the leaſt hint of its *purging* virtue. *Paulus* ſeems to be the *firſt* who takes any notice of the *purging* [i] faculty in the *Rheum*, (he calls it ſimply ſo) and tells us, how we may make ſome *laxative* medicines ſtronger, by the addition of this. And *P. Alpinus* ſays that ſome have obſerved, that even the *Rha-Ponticum* would ſometimes *purge*, tho' in a leſs degree than *Rhubarb* [k]. The modern

[i] 1. 43. [k] Plant. Exot. 2. 5.

Greeks

Greeks gave this root the name of *Barbaricum*, not from the place of its growth, but from the place it was imported to; for the country in the upper *Æthiopia* was call'd *Barbaria*, as *Salmaſius*[m] well obſerves, from its lying upon the *Sinus Barbaricus*, in which were many great emporiums, particularly *Rhapta*, the metropolis of this region. This Gulf, upon the Eaſt, joins with the *Indian* Ocean; and therefore *Actuarius*, and after him, *Myrepſus*, calls this plant Ρέον Ἰνδικόν. No doubt, in thoſe times it was imported this way to *Alexandria*, and ſo might be known to theſe latter *Greek* Phyſicians. However, I muſt obſerve, that *Salmaſius* does not take notice of *Alexander*'s mentioning *Rhubarb*: but quotes *Paulus* for it, who does not mention it: but only in general ſpeaks of and deſcribes the *Rha*. *Garcia ab Horto*, Phyſician to the *Spaniſh* Viceroy, tells us, he had learn't

[m] Plin. exercit. 798.

in *India*, that all the *Rhubarb* which was imported thither, and into *Perſia*, grew in *China*: that it was brought thither both by ſea and land; but that the latter way of bringing it over *Tartary* to *Ormuz* was much the beſt, for by ſea-carriage 'twas more ſubject to rot.

In the *Dyſentery* [n], which he calls *rheumatical*, he orders *bleeding* to two *Hemina*'s. He very juſtly condemns the raſh and undiſtinguiſhing Practice of ſome, who immediately throw in *opiates*; for theſe do but bind up the humours for a time, affect the head and the ſtrength, and occaſion a more violent return of the flux afterwards. Therefore he thinks they ought not to be uſed, but in caſe of neceſſity. He takes notice, that in a true *Dyſentery*, where there is an exulceration, matter is very often taken for ſlime; and I believe we often meet with miſtakes, which are quite the

[n] S. S.

reverſe

reverſe, of ſlime being taken for matter.

In a *Schirrus* of the *Spleen* [o], he ſpeaks much of the virtues of *Steel*. He recommends it in infuſion, and even in ſubſtance: and this, as it ſeems to be the firſt inſtance of the practice, may ſerve for a full anſwer to them, who would pretend that the medicinal qualities of this metal were firſt found out by *Chymical* methods. It is certain indeed, that there is no mention of it in *Hippocrates*, tho' he reckons up moſt of the ſimple medicines we now have. *Pliny* in relating all the medicinal qualities of *Steel*, mentions but one way of uſing it inwardly, and that is, quenching hot iron in water for a *Dyſentery*: *Diaſcorides* quenches it in wine too for the like purpoſe. The ſame way of uſing it we read in *Celſus*, for hindering the ſpleen from growing too big. *Ætius* and *Ori-*

[o] 8. 13.

baſius

baſius mention indeed *Steel* properly ſo called, σίδηρος *ferri*, but only as an *outward* medicine in the cure of malignant Ulcers. So if we look into the writers that ſucceed thoſe times, we ſhall find this metal but rarely uſed; and when it was, either inwardly or outwardly, ſcarce under any other notion than that of an aſtringent. Nay *Avicenna* is ſo afraid of its being pernicious, if uſed in ſubſtance, that he adviſes the taking a load-ſtone after it, to prevent any ill conſequence: tho' his own countryman *Rhazes* often recommends this way of uſing it, and mentions the ſeveral forms he gives it in. Since him, I do not know, whether any body ſpeaks of it as an inward *deobſtruent* before *Monardes*, who wrote about the ſame time that *Anatomy* came to be in vogue: which as it gave a greater light and certainty into the true cauſe of theſe diſtempers, ſo it introduced ſome more effectual ways of removing them. And ſurely we

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can no where have a more convincing argument than in the preſent caſe, of what great ſervice and aſſiſtance *Anatomy* may be of to the Practice of Phyſick. For what other reaſoning could induce men to uſe *Steel* in a *Schirrus* of the Spleen, or Liver, than an ocular demonſtration from diſſections, that the cauſe was from an obſtruction: from which matter of fact 'twas eaſy to infer, that whatever is moſt forcible in removing the obſtruction, would be the propereſt inſtrument of the cure. Such is the remedy we juſt now mentioned, which beſides the attenuating power it is furniſhed with, has ſtill a greater force in this caſe from the gravity of its particles, which, being *ſeven* times ſpecifically heavier than any vegetable, acts in proportion with a ſtronger impulſe, and by that means is a more powerful deobſtruent. Any one who peruſes the Works of modern Phyſicians, or has ever been converſant in practice himſelf,

will

will eaſily be ſatisfied, what great cures may be done in ſeveral chronical diſtempers, not only by *Chalybeate Waters*, but by a courſe of *Chalybeate* Medicines; and thoſe who would perſuade us, that this metal has no *alterative* virtue in it, muſt have had the misfortune to have learn't as little from other peoples experience, as their own.

Bleeding in a fit of the *Stone* [p], is no where ſo much inſiſted upon, as here. The Practice is certainly very judicious: eſpecially if there be at the ſame time, as there generally is, a ſuppreſſion of urine. For our experience tells us, that ſometimes letting of blood will remove that obſtinate diſorder, not only when nothing elſe will, but without the help of any thing elſe.

I have mentioned what he ſays of the *Gout* before: I ſhall only add, that he obſerves, it is generally look'd upon as

[p] 9. 4.

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an incurable diſtemper. He does not think it ſo, if a proper method of cure were taken: this which he preſcribes ſeems very rational, and the rules both of diet and medicine are very exact and well choſen. Nothing can more fairly promiſe ſucceſs, if any will have the patience to follow them.

Beſides theſe twelve books of *Alexander*, we have extant an epiſtle of his to *Theodorus* concerning *Worms*. It is writ much in imitation of *Galen*'s letter to *Cecilianus*, by way of advice for a child of *Theodorus*. He makes a very pertinent reflection, how very difficult it is to give proper advice upon a caſe communicated and related in general terms; and therefore for want of ſeeing the patient, and knowing every particular circumſtance, he muſt take more things into conſideration, and make his letter longer, than otherwiſe it might have been. He begins therefore with deſcribing the *three* ſpecies of *Worms*: the

little and ſlender called, *Aſcarides*; the round, and the broad, or the *Tænia*. Of the laſt ſort he had ſeen one, near ſixteen feet long. He treats of them either with, or without a Feaver: and deſcribes the medicines which are proper in theſe caſes, and in uſe among the ancients, and which are indeed much the ſame we uſe now, if we except *Mercurials*.

You will forgive me for my being ſo long in my account of this Author, becauſe he ſeems to me to be one of the beſt practical writers among the ancients, and well worth the peruſal of any modern. From ſome of the receipts at the latter end of the *eleventh* Book one would gueſs, he was either a *Chriſtian*, or a *Jew*. For a *Pagan* ſurely would ſcarce give ſo much credit to ſome, which allude to paſſages in the *Bible*, as he in appearance does. The *Heathens* I know did make uſe of charms, which conſiſted of words taken from the Scriptures; but it was chiefly, if not ſolely, in

in the caſe of *Demoniacs*: and they ſcarce ever applied it to other diſtempers. The *Chriſtians* ſeem to have introduced this cuſtom, as was hinted before in ſpeaking of *Ætius*, and may more plainly appear, if we conſult *Marcellus Empiricus*, who is full of theſe *Spells*, and who was without diſpute a *Chriſtian*.

Fabricius imagines, he has found out the Sect of *Alexander*, which was, he thinks, the *Methodical*: and wonders that *P. Alpinus*, who has given a full and minute account of the *Methodiſts* and their doctrine, ſhould omit this author. What *Fabricius* founds his conjecture upon is, that *Alexander* mentions a *method* in the Art of Phyſick: it is true he does; but he does not mean ſuch a method as the *Methodical* Sect followed, but ſuch a one as *Hippocrates* uſed; and in this manner he explains it himſelf in another place. But the character of this writer is very different from that of a *Methodiſt*; who, as ſuch, conſiders only evident cauſes,

and what one thing has in common with another, whether the diſtemper ariſes from a *Contraction* or *Relaxation*, without any regard to the cauſes or ſymptoms, the age, climate, or conſtitution. The method *Alexander* uſes in writing of diſtempers, is quite the reverſe in every particular, and may be ſeen in almoſt every page. And beſides that he never ſo much as mentions the great diſtinction, which the *Methodiſts* made of diſeaſes, and never once alludes to the *Reſumptive* or *Metaſyncritical* Circle, the *Diatriton*, &c. which they are ſo full of: the conſtant uſe of *purging*, which he adviſes in moſt diſtempers, and particularly in the *Arthritick*, is entirely repugnant to their avow'd practice. And indeed in general as to *Sects*, I muſt obſerve that I do not find any footſteps of them after the time of *Galen*, not even at *Alexandria*, which continued for ſome Centuries after to be the great School of Phyſick: unleſs we may except *Vindici-*

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anus and *Theodorus Priſcianus*, two *Methodiſts*, who lived near the time of *Valentinian* the ſecond, whoſe Works ſeem only to be tranſcribed from the more ancient Writers of that claſs. *Galen* indeed ſo eſtabliſhed the rational or *Dogmatical* Sect, that it prevailed ever after, and ſwallowed up all the others: tho' to ſpeak properly, this was not ſo much a peculiar ſect, founded upon ſome ſingular notions, as a collection of the beſt doctrines, which each ſect taught and embraced. And therefore in many things the *Dogmatical* Phyſicians agree with the *Methodiſts*, and eſpecially in the method of cure.

Alexander mentions ſeveral Phyſicians, and ſome, who lived near his own time: particularly he gives a great character of *Jacobus Pſychreſtus* [9], a man very eminent for his great inſight into Philoſophy and Phyſick, which he learned from

[9] 5, 4.

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his father *Heſychius*, who had travelled into a great many countries in the purſuit of knowledge. He was made *Count* and Archiater to *Leo the Great* or the *Thracian*, and was ſo much beloved by this Emperor and the people, that the Senate ſet up a Statue for him in the Baths of *Zeuxippus*, built by *Severus*[r]. *Iſidore* of *Gaza*, called by others the *Peluſiote*, who flouriſhed in the time of *Juſtinian*, ſaw another erected to him at *Athens*[ſ]. And this author gives a farther account of him, that he was an *Alexandrian*, tho' his family was originally derived from *Damaſcus*; that he had great experience in Phyſick, and did many wonderful cures: that in his Practice he frequently ordered *Clyſters* and *Suppoſitories*: that in *Surgery* he ſeldom made uſe of fire or the knife: and was no friend to *bleeding*. He was preferred to all the modern Phyſicians by his ſcholar

[r] Malel. in Vit. Leon. [ſ] Photius 559.

Aſcle-

Aſclepiodotus, who grew famous for reviving the uſe of *white Hellebore*, which in that time had grown quite out of vogue, and was not ſo much as known to *Jacobus* himſelf. *Suidas* is ſtill larger in the praiſe of this *Jacobus*, and ſays he attain'd to a perfect knowledge in Phyſick, both in Theory and Practice: that he excell'd all his contemporaries, that he might be compar'd to the ancients, and was ſuperior to many of them: that he was belov'd and ador'd by his patients, who thought him inſpired from heaven; that they had an implicit faith in him, becauſe they never found his prognoſtick fail. Such an eagerneſs had he for improving his own Art, that they thought the Soul of *Æſculapius* was transfuſed into him. *Kuſter* tells us he has retriev'd his true name ψύχειος out of *Malelas*; whereas in the former editions of *Suidas* it was printed ψυχέχειος: however in the tranſlation of *Ætius* we read *Pſychriſtus*. But I have

have reaſon to believe, that both theſe readings are wrong, and, if we conſult *Alexander*, we ſhall plainly diſcover, that it ought to be read ψυχόχρηστος or ψυχρόχρηστος, (for it may be either) as φιλόχρηστος: for he ſays in expreſs terms, that this name was applied to him, ὅτι ὑγραίνουσῃ τροφῇ ΕΚΕΧΡΗΤΟ. *Alexander* gives him the epithet of Θεοφιλέστατος, and *Suidas* after him calls him Θεοφιλὴς: and therefore there muſt be an error in the text of *Photius*, where he and his father it is ſaid ἀσεβέε ἤσθην: and whoever attends to what follows in *Photius* will perceive, it ought to be read εὐσεβέε.

Contemporary with *Alexander* was one *Uranius*[t], who practiced Phyſick at *Conſtantinople*: becauſe his character is ſomewhat ſingular and remarkable, ſo much that *Agathias* thought it worth inſerting in his hiſtory; I will give you

[t] Lib. 2.

a ſhort

a ſhort sketch of it here, as it is related by that Author. He was by birth a *Syrian*, by profeſſion a Phyſician, who having not the leaſt knowledge of *Ariſtotle*, or the ancient philoſophy, had nevertheleſs an high conceit of his own learning, which only conſiſted in a fluency of expreſſion, and a peremptorineſs in maintaining whatever Paradox he advanced. He was generally found either at the Bookſellers ſhops, or the publick Piazza's adjoining to the Court: and there diſputed with ſeveral perſons, who had as little tincture of learning as of morality; and that about queſtions of a high nature, which he argued upon with great raſhneſs and preſumption; ſuch as the attributes and eſſence of God: ſpeculations very much above our low comprehenſions. Yet this gave theſe diſputants no concern. The Club met generally in the evening, after the debauch of the day, and in a libertine manner,

diſcourſed of the moſt ſublime and moſt difficult queſtions, without either convincing others or being convinced themſelves: ſo that they parted in the opinion, which they ſeverally were prepoſſeſſed with, and uſually ended their quarrels like gameſters, with bitter reproaches and hot words. See here the reſult of their diſputes; which moſt commonly concluded in a mutual averſion to each other. Amongſt theſe *Uranius* was one of the firſt rank, and made as great a buſtle as *Therſites* does in *Homer*. But he had no abilities, for want of ſolid learning, to lay down any of his arguments in due form: which made him ſometimes eager to anſwer doubts before they were raiſed, and ſometimes, inſtead of anſwering objections, to ask the reaſon of their being rais'd. In ſhort he conſtantly inverted the rules, which are ordinarily obſerved in regular conferences, which muſt always hinder the diſcovery

of

of truth. He affected Scepticiſm in every thing, and formed his anſwers upon the model of *Pyrrho* and *Sextus Empiricus*. He imagined, that the opinion he was of, that there could be no certain knowledge of any thing, would make him perfectly eaſy, and free him intirely from any remorſe or trouble of mind. His capacity being thus very mean, he could only impoſe upon the ſimple and the credulous; and if he was at a loſs in any Science, he was much more ſo in the knowledge of the World, and the converſation of the more polite Part of it. He frequented the houſes of great perſons, where having eat and drank to exceſs, he became the ridicule of the company: and abandoning himſelf to all liberties of ſpeech, as he was often laughed at, ſo he was ſometimes affronted and even beaten; ſo that he was as neceſſary at entertainments, as a fool or a buffoon. *Uranius*, as I have here deſcribed him, went with *Arebindus* no-

minated Embaſſador to *Perſia*, where he acted the Impoſtor to a nicety, concealing his defects, and colouring over his actions with a ſpecious Shew of Virtue. He had the garb and habit of a Philoſopher; the firſt time of his appearance before *Choſroes*, was with ſo ſerious and grave an air, that it made a ſuitable impreſſion much to his advantage, and procur'd him a favourable reception. *Choſroes* immediately aſſembled his *Magi* to confer with him, when many queſtions of natural Philoſophy were ſtated; as whether the World was from all Eternity: whether there was one Cauſe or Principle of all Things: *Uranius*, tho' wholly ignorant of all theſe matters, yet by his confidence ſupported his reputation, and he had this advantage over his adverſaries, as *Socrates* ſays in *Gorgias*, *That if he knew little, thoſe he diſputed with knew much leſs.* This Empirick ſo far inſinuated himſelf into favour, that the King ſet him at his own table,

table, drank to him, and preſented the Cup to him to pledge him, an honour he had never yet vouchſafed to any one elſe: proteſting, that of all the Philoſophers (and he had ſeen many of the moſt famous, who came on purpoſe from *Greece* to his Court) *Uranius* was the moſt acute and accompliſh'd.

It is certain a little before this, *Damaſcius* the *Syrian*, *Simplicius* of *Cilicia*, *Diogenes* of *Phœnicia*, and *Iſidorus* of *Gaza*, &c. the greateſt and moſt learned Philoſophers of the age, having an averſion to the eſtabliſh'd Religion, retired into *Perſia*, having heard an advantagious character both of the Government and the People; that nothing but juſtice and equity adorned the Throne; that a perfect ſubmiſſion and intire obedience was the happineſs of the people: that no plunderers or robbers were permitted; nothing but truth and fidelity practiced. No ſooner had they arrived there, but to their regret they found

the

the reverſe; all violence and injuſtice was allow'd: and when they approached the preſence of the Prince, they quickly perceived their error; and that tho' he had the vanity to diſcourſe of Philoſophy, he knew very little of the ſubject he diſcourſed of: and tho' *Choſroes* was convinced of their merit, yet he ſtill entertained a high opinion of *Uranius*. And the reaſon, in my opinion, is very plain and natural, which is, that we have a great inclination to every thing which reſembles us, and an averſion to whatever is above us. After *Uranius*'s return from his travels, he received letters full of civility from *Choſroes*, in which he often ſtiled him his Maſter. Henceforward *Uranius* was inſupportable: the friendſhip of *Choſroes* heightened his arrogance ſo, that he look'd with an air of contempt upon every body. He never was in company at table, but ſtill he was repeating the favours he had received from that Prince, and the conferences

ferences they had had often together: ſo that he ſeem'd to bring nothing from theſe foreign countries, but an improvement of pride and vanity; qualities, with which he was well furniſhed before his travels. The encomiums he gave of this Prince, made ſome impreſſion upon the credulous, and was the occaſion, that ſome imagined he was very learned. Thoſe who had a great curioſity in ſeeking after new and ſtrange accounts, and not being able to judge either of the perſon, who gave theſe commendations, or of him, to whom they were given, were often ſurprized by the artful colourings of this Impoſtor. It muſt be own'd, that *Choſroes* had all the qualifications neceſſary to form a great Captain; we can't in juſtice but admire his courage, never abated by age or the fatigues of War; but for what relates to learning, it muſt be confeſſed, that he could attain to no greater a height than what a ſcholar of *Uranius* could arrive at.

From

From this deſcription of *Agathias*, one may form a true character both of *Choſroes* and *Uranius*. And the treatiſe concerning the *Wiſdom of the* Indians, will convey to us much the ſame Idea of this Prince, who was very fond, as we ſhall ſee, of another Phyſician, called *Perzoes*.

Blondus, *Sabellicus*, and *Tiraquellus* think, that *Procopius*, the excellent Hiſtorian, who wrote in *Juſtinian*'s time, was a Phyſician: tho' they give no reaſons for their thinking ſo: and therefore by others are thought to *dream* this. And yet if we reflect upon ſome paſſages in his Works, there ſeems to be ground at leaſt for ſuch an opinion: for in ſome things relating to Phyſick, he is remarkably more minute and circumſtantial, than we find any other Hiſtorian is, even than his great admirer and imitator *Agathias*; who as he was bred up to the *Bar*, is often indeed full of reflections in his own Way, that of the

Law".

Law[w]. To give a few inſtances; he takes notice, that the Water of the *Po* [x] ſo weaken'd the ſtomachs of the ſouldiers, and impair'd the digeſtion, that it threw them into very dangerous Looſeneſſes and Dyſenteries: and in deſcribing the terrible *famine* [y], which then all *Æmilia* laboured under, he tells us, that the natural heat of the ſtomach was quite extinct; ſo that if they were not fed like children, by little and little at a time, food, if they could get it, overloaded and deſtroyed them: and that the *Bile*, which was predominant in their conſtitutions, gave a tincture to the whole body. He obſerves that the country, wherever the *Sulphur* of *Veſuvius* reaches [z], is very fertil; and that the air which ſurrounds that mountain is extremely ſubtile and healthful; and upon this account he thinks, it is, that for many ages

[w] Lib. 2. Berytus & Alexandria. Lib. 4. *Court of Juſtice held by* Anaſtaſius.
[x] Bell. Goth. lib. 2. [y] ibid. [z] ibid.

the Phyſicians had recommended this climate to *conſumptive* perſons. You will not think, I hope, that I refine too much, if I ſhould remind you, that he takes all opportunities of doing honour to our faculty. By his account, *Elpidius*, *Archiater* to *Theodoric*[a], is the perſon to whom that great Monarch juſt before his death opened his mind, and confeſſed the injuſtice he had been guilty of in taking away the lives of *Symmachus* and *Boethius*. And when Embaſſadors were ſent to *Choſroes*[b], during the ſiege of *Edeſſa*, *Stephen* a famous Phyſician, a native of that place, who indeed had formerly been Præceptor to that Prince and had cur'd his Father *Cavades*, was not only appointed one of them, but was pitched upon to be their Orator at their being introduced into his preſence. The ſame *Choſroes* ſometime after, when he was treating about a Peace with *Juſti-*

[a] ibid. [b] Bell. Perſic. 2.

nian[c],

nian[c], would not ſo much as make a truce with him, without one condition, that *Tribunus*, whoſe skill in Phyſick he wanted, and was acquainted with, ſhould be ſent to him: and the Hiſtorian remarks, that as ſoon as this was done, a truce was concluded for five years. And in another place[d], he gives a further account of this Phyſician, that he was a native of *Paleſtine*, his countryman; that he was one of the moſt skilful of his profeſſion; that he was wiſe, temperate, and pious. He had formerly cur'd *Choſroes* of ſome illneſs, for which he was rewarded with great Preſents, and returned into his own country. After the truce juſt now mentioned, he ſtay'd with *Choſroes* a whole year: that King offer'd to give him whatever he demanded; but inſtead of asking for money, he only deſir'd, that ſome of the *Romans* who were captives in *Perſia* might

[c] ibid. [d] Bell. Gothic. lib. 4.

be

be ſet at liberty. *Choſroes* at his requeſt, not only releas'd thoſe whom he had particularly named, but three thouſand others: which made the name of *Tribunus* famous thoroughout the whole extent of the Empire. You will agree with me thus far at leaſt, that *Procopius* repreſents men of this profeſſion in no mean figure; and by the reſpect which we ſee was paid to them, we may eaſily imagine they then bore a character of being verſed in ſeveral parts of knowledge, and particularly in all that which related to their own Art. This author has ſtill ſomething more applicable to this purpoſe, in relation to *Wounds*: in ſpeaking of the Wound of which *Artabazes* dy'd, he is ſo particular as to ſay, an *Artery*[e] in the neck was cut through, ſo that the blood could not be ſtop'd. *Trajan* was wounded above the right Eye near the Noſe[f], the Iron-head of the

[e] Bell. Gothic. 3. [f] Bell. Gothic. 2.

Arrow,

Arrow, tho' large and long, pierced ſo deep, that it could not be ſeen: but he expreſsly delivers his own opinion, it was not plain to him, he ſays, where it entred, but ſo it was lodged, and gave *Trajan* no uneaſineſs: *five* years after the head of the Arrow began to appear in his face; he adds, that when he wrote this, it had been making its way out by degrees for three years; and that in all appearance it would in ſome time all come out, without giving much pain: for then it was not at all troubleſome. In like manner he gives a full detail of the Wound, which *Arſes* had received in the face[z], and relates how the *Surgeons*, who had a mind to extract the Dart, were in great perplexity, not only on account of the *Eye*, which they deſpair'd of ſaving, but of the *Nerves* and *Membranes*, which they were afraid muſt be much wounded by the *operation*, ſo as

[z] ibid.

to

to endanger his life, while it was performing. One of them called *Theoſtiſtus*, preſſing upon his neck, ask'd him, if he felt much pain: upon *Arſes* ſaying, he did; he anſwer'd, then you will be cured, and not loſe your Eye: this he was the more poſitive in, becauſe by that he judg'd, that the point of the Dart had not penetrated far within the skin. Then he cut off all the Dart (the wooden part) which appear'd without: afterwards made an *inciſion* into the *body* of the Muſcles, where the pain was moſt violent; he took out the reſt of the Dart, the head of which was *Tricuſpid*, without any difficulty, and cur'd the *Wound* without ſo much as leaving a *Scar* in his face. But the ſame operation being made upon *Cutilas*, where more force was neceſſary to pull out the Arrow, he fell into *fainting Fits*: and the *Membranes* of the head being *inflamed*, he died quickly after in a *Phrenſy*. *Bucas* loſt a great deal of blood, and

was

was very near expiring upon the ſpot: which the Phyſicians imputed to the *Muſcles* being wounded *tranſverſely*, and not in a *direct* line: however he died three days after.

Theſe paſſages, I ſay, might incline one to think, that *Procopius* had been bred up to *Phyſick*: at leaſt they are ſufficient to ſhew, that he had ſome Tincture of that Science, when he was young, before he was employed in civil affairs: and accordingly in the deſcription of the caſes here given, we may obſerve, that he uſes the very Words and Phraſes, which are familiar with the phyſical Writers. But not to carry the argument any further, whether he was ever of this Profeſſion or no: I will venture to ſay, he has deſcribed *one* Diſtemper with as much art and exactneſs, and as much in the language of Phyſick, as if he had been a profeſſed Phyſician. This is the *Plague*, which rag'd at *Conſtantinople* in 543; and becauſe the Hiſtory

ſtory of it is not only writ in a very maſterly Way, but may furniſh us with ſeveral uſeful reflections in regard to that Diſeaſe, I ſhall take the liberty to tranſcribe it here, in Dr. *Howell's* Words, and add a few remarks upon it.

" This was a Plague, which almoſt " conſumed mankind, of which *Procopius* concludes, there was no other " cauſe, than the immediate hand of " God himſelf. For it neither came " upon one part of the World alone, " nor in one ſeaſon of the year, whence " ſubtile Wits (as he ſaith) might fetch " pretenſions. It afflicted the whole " World, and all conditions of Men, " though of never ſo contrary a nature, " and diſpoſition; ſparing no conſtitution nor age. The difference of men " as to their places of dwelling, diet, " complexions, inclinations, or any " other thing, did no good in this Diſeaſe. Some it took in Summer, ſome

" in

" in Winter, and others in other Sea-
" ſons. It began among the *Ægyptians*
" of *Peluſium*, and ſpread to *Alexandria*
" with the reſt of *Ægypt* one Way, and
" the other to thoſe Parts of *Paleſtine*,
" which border upon *Ægypt*. From
" thence it travelled to the utmoſt
" bounds of the World, as by ſet jour-
" nies and ſtages, making deſtruction
" its only buſineſs, and ſparing neither
" Iſland, Cave, nor top of Mountain,
" where mankind inhabited; for if it
" leap'd over a country, returning af-
" ward, it left it no cauſe to rejoice
" above its fellows. It began ſtill at
" the *Sea*-coaſt, and thence went to the
" inland Parts. In the ſecond year of
" its progreſs, it arrived at *Conſtantino-*
" *ple* about the middle of the *Spring*,
" where it was the fortune of *Procopius*
" then to reſide: apparitions of Spirits
" in all ſhapes human were ſeen by ma-
" ny, who thought the man they met
" ſtruck them in ſome part of the bo-

" dy; and ſo ſoon as they ſaw the Spi-
" rit, they were ſeized with the Diſeaſe.
" At firſt when they met them, they
" repeated divine names, and fled into
" churches to no purpoſe. Afterwards
" they were afraid to hear their friends
" call them, locking themſelves up in
" their chambers and ſtopping their
" ears. Some dreamed they ſaw ſuch
" ſights, others heard a voice tell them,
" they were inrolled in the number ap-
" pointed to die: but moſt without
" warning became feaveriſh ſuddenly:
" their bodies changed not colour, nor
" were hot; the Feaver being ſo remiſs
" 'till evening, that neither the patient
" nor phyſician, by his *Pulſe*, could
" apprehend any danger. Yet to ſome
" the ſame day, to others the next, or
" many days after, aroſe a *Bubo* both in
" the groin, the arm-holes, under the
" ear, and in other parts: theſe were
" the general ſymptoms which happen-
" ed alike to all the viſited perſons.

" There

" There were others different; whe-
" ther ſo made by the diverſity of bo-
" dies, or the will and pleaſure of him
" that ſent the diſtemper, our author
" cannot ſay. Some were ſeized with
" drowſineſs and ſlumbering, others
" with a ſharp diſtraction: the ſlum-
" berers forgot all things; if they were
" look'd to, ſome would eat, ſome, that
" were neglected, ſtarved to death. Thoſe
" who were diſtracted were vexed with
" apparitions, crying there were men to
" kill them, and running away; being
" ſo troubleſome and unruly, that their
" keepers were pitied as much as they
" themſelves. No Phyſician or other
" caught the Diſeaſe by touching ſick
" or dead bodies; many ſtrangely con-
" tinuing free, though they tended and
" buried infected perſons, and many
" catching it they knew not how, and
" dying inſtantly. Many leapt into
" the Water, though not for thirſt;
" and ſome into the Sea. Some with-

" out ſlumbering or madneſs had their
" *Bubo* gangrened, and died with extreme
" pain; which doubtleſs happened alſo
" to thoſe that had the phrenſy, tho'
" being not themſelves they underſtood
" it not. Some Phyſicians hereupon
" conceiving the venom and head of the
" diſeaſe to lie in thoſe Plague-ſores,
" opened the dead bodies, and ſearch-
" ing the ſores, found an huge car-
" buncle growing inward. Such whoſe
" bodies were ſpotted with black pim-
" ples the bigneſs of a lentile, lived not
" a day. Many died of vomiting blood.
" Some that were given over by the
" moſt eminent Phyſicians, unexpect-
" ly recovered; others, of whoſe reco-
" very they thought themſelves ſecure,
" ſuddenly periſhed: no cauſe of this
" ſickneſs could be reached by man's
" reaſon. Some received benefit by
" *Bathing*, and others it hurt. Many
" died for want of cure, and many eſ-
" caped without it: in a Word, no

" Way

" Way could there be found of preſer-
" vation, either by preventing the Sick-
" neſs, or maſtering the Diſeaſe, no
" cauſe appearing either of their falling
" ſick, or of their recovery.

" Women with child which were vi-
" ſited, certainly died; ſome miſcarry-
" ing, ſome fairly delivered, and pe-
" riſhing with their children: *three* wo-
" men only were ſafely brought to bed
" and recovered, their children dying;
" and one died whoſe child had the
" hap to live. Such as had their ſores
" great and running plentifully, eſca-
" ped; the violence of the Carbuncle
" being thereby aſſwaged, and this was
" the moſt certain ſign of health. Such
" whoſe ſores ſtaid as they firſt aroſe,
" underwent the miſerable accident for-
" merly mentioned. Some had their
" thighs withered, when the ſores roſe
" upon them and did not run. Some
" eſcaped with diminiſhed tongues, and
" lived ſtammering, or uttering ſounds

" with-

" without diſtinction all their days.
" In *Conſtantinople* this Peſtilence laſted
" *four* months, raging three months
" with all extremity. In the beginning
" few died more than uſual. Then it
" growing hotter and hotter, it came
" to *five*, and at laſt to *ten* thouſand,
" and more every day. At firſt they
" buried their dead carefully, but at
" length all came to confuſion, and
" many lay long unburied. Ser-
" vants were without Maſters, rich
" men had none to attend them. In
" the afflicted City was little to be ſeen,
" but empty houſes, no trade going or
" ſhops open. The Emperor was much
" concerned, as he had reaſon, and
" committed the overſight of the poor
" to *Theodorus*, one of the *Referendarii* that
" ſubſcribed the Emperor's anſwers to
" petitions; who to thoſe that were in
" want, diſtributed money out of the
" treaſury. To theſe paſſages *Procopius*
" adds, that many out of fear left their

" bad

" bad courſes of life and conſecrated
" themſelves to God; and many when
" the danger was over, fell to their old
" deſpiſing of God again." And ſo he ends the deſcription of this Peſtilence. Dr. *Howel* proceeds, and ſays, " That
" though it continued but *four* months
" at *Conſtantinople*, yet *Euagrius*, who
" both himſelf and his family was
" viſited with it, tells us, it laſted the
" ſpace of *two* and *fifty* years, prevai-
" ling ſo much, that it deſtroyed in a
" manner the whole World. Seeing
" then that it outlived *Procopius*, no
" wonder if in ſo long a time, and ſo
" various climates and countries, it
" changed its ſymptoms, and varied
" ſomething from thoſe accidents which
" fell out in his days. Yet the deſcrip-
" tion of *Euagrius* differs very little
" from that of his. He affirms, that in
" ſome things, it reſembled the Plague
" of *Athens*, deſcribed by *Thucydides*,
" and in other reſpects was far unlike

" it.

" it. That it began in *Æthiopia* as the " other did, but exceeded all that ever " were before it, and conſidering how " long a time it raged, and flitted up " and down, he admires that *Philoſtra-* " *tus* ſhould wonder at the Plague which " happened in his time, becauſe it conti- " nued *fifteen* years together. But where- " as the Hiſtory of *Procopius* was ſuffi- " ciently known to the World, and " particularly to *Euagrius* himſelf, who " has taken, as all learned men know, " much out of it, it's a greater Wonder " he ſhould ſay, that the Hiſtory of this " Plague was not penned, 'till the time " he undertook it; for we cannot in the " leaſt imagine, but it was the ſelf-ſame " Plague they both ſpeak of."

As Dr. *Howel* obſerves, it was no doubt the ſame Plague they both ſpeak of, (*i. e.*) the Plague which laſted 52 years, and began in the Eaſt, as *Agathias* relates, in the *fifth* of *Juſtinian*: tho' to make his account agree with that of *Procopius*,

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it ſhou'd be read, I believe, the *fifteenth*. But there is this further diſtinction to be made in the caſe, that *Procopius* only deſcribed it, as it appeared the *ſecond* year at *Conſtantinople*; and that *Euagrius* gave ſuch an account of it, as fell within his own obſervations many years after, as he aſſures us himſelf: for when it firſt began, as *Procopius* relates, he was then but a child and learning his *Grammar* [b], tho' indeed he had the Plague at that time. So that we may eaſily perceive the true reaſon, why theſe authors differ in ſome points. The latter, for example, relates one circumſtance as very wonderful, that no native of an infected town, tho' he was in a region diſtant from the Infection, found any advantage in changing the Climate: for ſuch a one was ſure to be ſingled out as a ſacrifice to this diſtemper, which raged among his countrymen. A fact, in which perhaps the veracity of the author

[b] lib. 4.

would have been called in queſtion, had not there been a parallel inſtance, in more modern times, as will appear in its proper place, when I come to ſpeak of the *Sweating Sickneſs*. The ſame *Evagrius* ſays, that this Plague reſembled in ſome things that of *Athens*, deſcribed by *Thucydides*; and in other reſpects was far unlike it; but mentions no particulars, which indeed are many. The very manner of ſpreading itſelf was different. Here they ſometimes died *inſtantly*, or the *firſt* day, as thoſe who were ſpotted with black Pimples, or at leaſt in a *few* days. And *Agathias*, who deſcribes the ſame Plague upon its *ſecond* return at *Conſtantinople* in 558[i], expreſly ſays, that moſt of them died in a moment, as in a ſtrong *Apoplectick* Fit, and that thoſe who had the moſt natural ſtrength, never outlived the *fifth* day. In *that* of *Athens*, the diſtemper run out to the *ſeventh* or *ninth* day, which were the moſt uſual days of morta-

[i] 5 5.

lity.

lity. In *that*, every body was infected, who came *near* the ſick: here it is particularly ſaid to be far otherwiſe. The *Stupor* which ſeiz'd them at *firſt*, the *rolling* about the ground, what he obſerves of a *Bubo*, and of Women with child, do not occur in *Thucydides*. *Galen*, in comparing the deſcriptions of the Plague, as they are given either by *Hippocrates* or *Thucydides*, takes notice, that the latter deſcribed it only as any common obſerver would, and not as a Phyſician, and enumerated every circumſtance, which he remark'd, without any diſtinction. *Procopius*, I think, may be ſaid to have deſcribed it in both capacities: ſuch are the obſervations juſt now mention'd, about Women with child, *three* of which only recovered, and of a *Bubo*, the running of which was firſt taken notice of by him as the moſt certain ſign of recovery, and is ſo found by experience to be to this day in the like caſe. He talks in the way of a Phyſician, when he mentions the ſeveral

methods which were tried, and where they failed, as *Bathing*, &c. the different ſymptoms they were taken with; and particularly with regard to the *Feaver* he tells us, the bodies did not change colour nor were hot; and the *Feaver* was ſo *remiſs* till the *evening*, that not even the Phyſician, by the *Pulſe*, could apprehend any danger. You will perceive in reading *Thucydides* and *Lucretius*, that they had no other way then of judging of the *Feaver*, but by the *touch* of the body: the art of feeling, and forming a judgment by the *Pulſe* being of a more modern date. He ſhews us, how little the Phyſicians were ſatisfied with the cauſes aſſigned for this diſtemper; and therefore in order to a further knowledge, they *opened* the bodies of thoſe who died of *Plague Sores*, and found a huge *Carbuncle* growing inwards. And from hence by the way we may learn, that Phyſicians in *this Age*, were not defective in any part of knowledge, which contri-

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buted to the improvement of their Practice: and that in particular as they did exerciſe the Art of *Anatomy*, which is plain from this place, ſo they made the right uſe of it in applying it towards finding out the cauſes of diſtempers, and their ſeveral ſymptoms. One thing is very obſervable in this hiſtory, with regard to *Contagion*. *Procopius* informs us, that no Phyſician or other caught the diſeaſe (I ſuppoſe he means, not for that reaſon only) by touching ſick or dead bodies, many ſtrangely remaining free, tho' they tended and buried infected perſons: *Euagrius* adds, that tho' for the moſt part it was catching, yet ſome, who continued with the ſick, and were weary of their lives, cou'd meet neither with the diſtemper nor death: and without diſpute in all epidemical diſeaſes, tho' never ſo contagious, inſtances will be found, where the Infection has not been communicated to every individual. But that *Procopius* himſelf thought, that it

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was propagated by *Contagion*, whatever might be the original cauſe, is plain from what he further remarks, that it began conſtantly at the *Sea-coaſt*, and from thence diffuſed itſelf into the *Inland* Parts: a matter of fact, which is a better argument than any reaſoning, how far this diſtemper may be imported and ſpread by commerce and communication, which indeed was the general opinion in the early ages.

I will cary this digreſſion, if it be one, no further; but will return now to ſpeak of the *fourth* and the laſt of the old *Greek* Writers, as I at firſt propoſed. This is *Paulus*; who tho' placed by Mr. *le Clerc* as high as the *fourth* Century, lived however in the *ſeventh*: and who, tho' he was a compiler, is ſtill very different from *Oribaſius* and *Ætius*: he tranſcribes a great deal from *Alexander*, not only the Senſe, but the very Words. He was born in the Iſland *Ægina*, was a great traveller, and had opportunities of ſeeing

ing a great deal of practice in different countries. One may commend him ſo far as to ſay, that his deſcriptions of diſtempers are ſhort and full: and, how great a copier ſoever he be, one thing is remarkable in him, that he treats particularly of *Womens* diſtempers, and ſeems to be the firſt inſtance upon record, of a profeſs'd *Man-Midwife*: for ſo he was call'd by the *Arabians*, and accordingly begins his book with diſorders incident to pregnant Women.

We owe ſome fragments of the ancient Phyſicians to *Paulus*; particularly the letter of *Diocles* to *Antigonus*, concerning the preſervation of Health[k].

But let us conſider this author a little more diſtinctly, notwithſtanding ſome have repreſented him in ſo mean a figure, as if nothing of moment was to be found in his Writings. I ſhall confine my ſelf only to his *ſixth* Book: in which I will

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[k] 2. 100.

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venture to ſay, he is much more than a bare collector. This book contains an account of *chirurgical* Operations only, and which one may call the moſt compleat body in its kind, at leaſt of any before the reſtoration of learning. I mean the Operations, which are *manual*; for external applications to *Wounds*, *Ulcers*, &c. he treats of at large in the *fourth* book. 'Tis very plain from this treatiſe, that he performed operations in *Surgery* himſelf: he deſcribes the different methods, which were made uſe of by the ancients, by his own contemporaries, and by himſelf. He relates the good or bad ſucceſs in ſeveral of them: and writing upon this ſubject, he is ſo far from being a mere copier, that he ſometimes diſſents from *Galen*[l], and ſeems to prefer a more modern experience to his. So in the chapter about an *Aneuryſm*[m], after having quoted what *Galen* ſays upon this article,

[l] 87. [m] 37.

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he interpoſes his own opinion concerning the method of cure. The like he does with regard to *Leonides* (an author often quoted by him and *Ætius*) in the treatment of a *Hernia Varicoſa*. Nay, he is ſo far from blindly following the ancients, that he is not ſatisfied with what *Hippocrates* himſelf ſays, about ſetting a broken noſe*; but ſubjoins a more modern practice, which he ſeems to prefer.

And what if this *compiler* at laſt ſhould acquaint us with ſeveral things in this Art, which have not been obſerved, as far as it appears, by any of the more ancient Writers? yet this, I believe, upon examination we ſhall find to be true: eſpecially if we compare him with *Celſus*, who has given us the moſt perfect account of *Surgery*, as it ſtood in the times of the ancients, and in his own; and to which indeed very little addition

* 91.

was made in the time of *Galen*. In ſeveral points *Paulus* is fuller and more particular; as in the cure of a *Hydrocephalus*, in performing the *Paracenteſis* either in the *Thorax*, or the *Abdomen*, &c. and in extracting the *Stone* from the bladder. However *Celſus* excludes all under *nine*, and above *fourteen*, from this laſt operation; yet our Author allows it in a middle, and ſometimes in an advanced age, tho' he owns it ſucceeds beſt in the younger years. He has this further remark upon this operation, that the inciſion ſhould be made not exactly in the middle of the *Perinæum*, but rather obliquely on one ſide, (the left) towards the buttock: and that it ought to be large externally, tho' on the inſide no bigger, than to allow a paſſage for the ſtone. There are other particulars in this Treatiſe of Surgery, which ſeem to be intirely new: he treats of the fracture of the *Patella* [o], a caſe indeed which ſeldom

[o] 100.

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he ſays happens, but which our Surgeons often meet with. *Celſus* makes no mention of it. He opens the *Jugular* veins [p] in obſtinate rheums of the eyes; an experiment never tried, as far as we can trace, by any Writer more ancient, except *Alexander*, who uſed this way of bleeding in a *Quinſy* [q]. *Paulus* deſcribes the manner of dividing the *Arteries* behind the ears, as in an inveterate *Opthalmy* and *Vertigo*: contrary to the aphoriſm of *Celſus*, who ſays an artery once divided cannot unite. Yet *Aretæus* we know often did, and *Galen* ſometimes, order an artery to be opened, as we ſhall ſee more at large. As he uſes *Cupping* frequently, he ſeems to have invented a new inſtrument or ſcarificator, with *three* points, or fleams, ſo as to make *three* inciſions at once [r].

The chapter concerning the extraction of Darts and Arrows [ſ], &c. is

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[p] 40. [q] 4, 1. [r] 41. [ſ] 86.

very remarkable, and contains many excellent rules: and the deſcription he gives of that ſort of Weapons then in uſe among the ancients, particularly the *Ægyptians*, is very curious, and clear, as well as conciſe.

He is very full and exact in deſcribing the ſeveral ſorts of *Hernia's*, particularly the *Inteſtinal*: he gives the different cauſes and ſymptoms of it, as it proceeds either from a rupture, or the diſtention of the *Peritonæum*: by which the Gut (part of the *Ileon*) which lies upon the productions of this membrane, may eaſily fall down either into the *Groin* or the *Scrotum*. And therefore in ſome caſes it is neceſſary to make an inciſion, in order to replace the Gut; the whole operation is here very accurately and circumſtantially explained, much more ſo than it is even in *Celſus*: a way of practice, which the ancients we ſee

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were well acquainted with; which *Rouſſet*, *Parey*, and *Hildanus* recommend, and which has been revived by ſome eminent hands among our ſelves. *Celſus* indeed ſays, that 'tis an application, which only *puerilis ætas & Modicum malum recipit*: and the two laſt authors mention'd, adviſe it only in caſes of extremity, as the laſt refuge: and 'tis certain that in their time the practice was almoſt quite out of uſe; tho' the inſtance *Hildanus*[1] gives us of one above *ſeventy*, whom he cur'd this way, may convince us, that the operation is not only ſafe, but would do better, if uſed at firſt, before there can be any danger of a *Mortification*. *Barbette* propoſes a way of cutting through the *Abdomen* in an *Iliac* paſſion, where there is an *introſuſception* of the gut: if ſuch a method be practicable in this caſe, one ſhould think

[1] Cent. 6, 73.

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it ought rather to be attempted, in failure of other applications, where the diſtemper proceeds from either of the *Hernia's* deſcribed; eſpecially when there ſeems to be as little danger in cutting thro' the *Epigaſtrium*, as there is upon the proceſſes of the *Peritoneum*. Accordingly *Rauſet* gives us *three* inſtances, where the operation was actually performed; one by a Mountebank, and the others by Surgeons of repute at that time. An *inguinal Hernia*, according to all authors, is only the beginning of an *inteſtinal*; the gut they ſay muſt deſcend by the groin firſt, before it can paſs into the *Scrotum*; and therefore *Paulus* ſays, that a *Bubonocele* always preceeds an *Enterocele*. Accordingly all Anatomiſts, as well as Surgeons, have agreed, that in a *Bubonocele* the gut comes down thro' the rings, or perforations of the abdominal Muſcles. But tho' no doubt this be often the caſe, yet perhaps, if we examine the matter a little more nicely,

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we ſhall find, that the gut may take another courſe, hitherto unobſerved, to produce a *Bubonocele*. The cavity in the thigh between the muſcles *Pectineus* and *Sartorius*, where the crural veſſels deſcend, is very remarkable: and the tendons of the abdominal muſcles lie ſo looſe, that there is nothing but a little fat, and ſome membranous fibres, which ſeparate it from the abdomen: ſo that we ſee, how eaſy it is for the *Peritonæum* to be forced down by any preſſure, thro' this interſtice into the cavity we have deſcribed: eſpecially ſince, conſidering our erect poſture, it lies in a more direct line than even the rings of thoſe tendons. And if we compare the accounts of thoſe very authors, who think that a *Bubonocele* is always formed in the proceſſes of the *Peritonæum*, we ſhall find them often agree to this place only. *Acquapendente* remarks, that a *Bubonocele* and a *Varix* of the crural vein, have often been miſtaken for a *Bubo*, in which caſe, upon inciſion,

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the vein or the gut has been cut, ſo as to endanger the perſon's life. *Bubo*'s we all know, are always in thoſe glands, that lie upon the crural veſſels; and therefore 'tis plain he thinks in many inſtances, that a *Bubo*, and a *Bubonocele* are in the ſame place, that is, in the place we have taken notice of. Upon this account too it ſeems to be, that *Celſus* calls a *Bubonocele*, a *Varix Inguinis*. The late Mr. Serjeant *Bernard* was concern'd in a caſe, where the gut reach'd under the skin down to the middle of the thigh: in which inſtance, it muſt deſcend thro' the interſtice under the tendons of the abdominal muſcles; for if it had come down thro' the rings, it muſt have gone directly into the *Scrotum*, and not turn'd down the thigh. And *Barbette* ſeems to imply this way, tho' he has expreſſed it with the ſame obſcurity as other Writers do, when he ſays, *experimur etiam proceſſum Peritonei ita poſſe diſrumpi, ut inteſtina non in Scrotum, ſed inter cutim*

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& Muſculos, verſus femur, ſeſe urgeant.— Where, by the Words *proceſſum Peritonæi*, if he means the productions, which ariſe from the *Vaginal* coat, we have ſeen that the gut cannot get into the ſituation he deſcribes. Perhaps it may give us a little more light into this matter, if we conſider the *Inguinal Hernia* in Women: *Fallopius* deduces it from the round ligaments of the Womb, which make the ſame perforations in the tendons of the abdominal muſcles of that Sex, as in Men. 'Tis very true they do, but not in the ſame place: for theſe rings in Women lie juſt upon the *Os Pubis*; and the ligaments, as ſoon as ever they are paſſed thro' them, are ſtrongly inſerted with the tendons into the bone. So that by the ſtraitneſs of the paſſage, there ſeems to be little room for a *Hernia* here; and if there were, the gut muſt lie juſt forward upon the *Os Pubis*: as indeed we find ſometimes it does, even as far as the very *Labia Pudendi*. But I be-

lieve in ſuch ruptures, 'twill be found generally to take its courſe much more aſide towards the *Os Ilium*. And therefore *Celſus* expreſsly ſays, that a *Hernia* in Women *ſit præcipuè circa Ilia*. That the *Peritonæum* may be diſtended in this place, is plain from the account *Nuck* gives us of a dropſy in this membrane, which ſpread itſelf, he ſays, and formed a ſack in the thigh, *per vacua Muſculorum ſpatia*. And *Hildanus*, in explaining the reaſon of a *Hernia Uterina*, thinks the extenſion of the *Peritonæum* happened *circa foramina illa, circa quæ Bubonocele fit in Mulieribus*: and if we compare theſe words, which are ambiguous enough, and perhaps left ſo on purpoſe, with the deſcription of the poſture that is given of the tumour, we ſhall find them only applicable to the interſtice we ſpeak of. How capable the *Peritonæum* is of a large diſtention, an *Aſcites* alone will ſufficiently convince us; and that ſuch a diſtention, as there is generally

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in the preſent caſe, without any rupture, may happen, not only at its productions in the groin or the navel, we may find ſufficient proof in the Writers of Surgery. *Barbette* gives inſtances of ſuch *Hernia's* in the back, above the navel, below the navel, *longè ſupra Ilia*, he ſays, which have been by miſtake cut for an Abſceſs. *Paulus* indeed diſtinguiſhes the inteſtinal *Hernia*, as it proceeds either from a *rupture*, or a *diſtention* of the *Peritonæum*: and ſays expreſsly, that this operation by the knife is only to be attempted in the latter caſe. But whoever with attention conſiders the Anatomy of theſe parts, muſt, I think, be of a quite contrary opinion: for in a *rupture* of the *Peritonæum*, if this operation be performed, and the gut once reduced, we may conceive, how all the parts of the *Peritonæum*, as well as the reſt, may be ſo healed and united, ſo as not to give way to any deſcent of the gut for the future. But in the caſe

of *diſtention*, if after the operation, the *Peritonæum* remains diſtended, as it muſt, how is the return of the *Hernia* prevented? To form a right notion of ſuch a *diſtention*, one ought to ſee the curious preparations of that diligent and accurate Anatomiſt, Dr. *Douglas*: who is the firſt who has given us any true Idea of the *Peritonæum*; a part which is ſo much concern'd, and whoſe ſtructure ſhould be ſo much conſidered, not only in this operation, but in the *High-way* for cutting for the *Stone*. He too is the firſt, who has plainly ſhewn, that the elongation of the external *Lamella* of the *Peritonæum*, does not form the *Vaginal* Coat of the *Teſticles*, as Authors ſay, but a coat peculiar to the Seminal Veſſels, which he very properly calls *Tunica vaſorum ſpermaticorum propria*. And he afterwards obſerved in reading *Paulus*, that this coat was known to, and deſcribed by him, by the name of ἱλικοειδὴς, from the many contorſions there are in

thoſe

those vessels, which it covers. *Cornarius* and the rest of the expositors, not having any notion of such a coat, correct this word, and would have it read ἐρυθροειδὴς, and so confound it with the *Vaginalis*.

Another operation which *Paulus* describes, is the manner of opening the *Arteries* behind the ears, * in defluxions and other diseases of the head: the practice indeed in general, is as old as *Hippocrates*, and touch'd upon by *Galen*; but the way of doing it is here more precisely specified, either by a *transverse* Section and applying a Cautery after, or by *Excision*. The words [u] of *Paulus* very fully explain the *first* method, and he gives an account in the next chapter of the *second*: which we may suppose was the more common of the two; for *Aretæus*, who is always very exact in his expressions, mentions no other *Arteriotomy*, than this last. [x] These were the *two* me-

* 6. 4. 5. [u] διατέμνειν, διαιρέειν.
[x] ἐκτάμνειν. 1. 2. 3.

thods

thods in *opening* the Arteries, which were obſerved, not only in the *Greek*, but the *Arabian*[y] ſchool. One would wonder therefore, how ſome moderns ſhould imagine, that the ancients uſed the ſame way of *bleeding* in Arteries, as they did in the Veins, *i. e.* by making the inciſion with a *Lancet*. There is indeed one, and the only one inſtance which I can find upon record, where *Arteriotomy* can be ſuppoſed to be performed in this manner; and that is in *Galen*[z]: who, as far as I can comprehend his meaning in his treatiſe of curing diſeaſes by opening a blood veſſel, ſeems to be the *firſt* who ventur'd upon it, and made the experiment upon himſelf. He was dangerouſly ill of a pain that ſeiz'd him near the *Diaphragm*, and was admoniſhed *twice* in a dream to try this practice; and accordingly he did try it, in opening the Artery between the thumb and the fore-finger, ſo as to let out near a pint of blood:

[y] Rhaz. ad Almanz. 9. 1. [z] Curat. per V. S. 13.

by

by which his pain was immediately eaſed, and his life ſaved. He gives you the like inſtance of a Prieſt being recover'd of a deſperate *Pleuriſy*, by opening the *Artery* in the hand. This, he ſays, put him upon the practice of opening the *Arteries* in the hand and in the head, in all violent fix'd pains which proceed from heat, and eſpecially thoſe of the *Membranes*. He tells us in the ſame place, that he had ſeen the Artery in the *Ankle*, after a wound there, unite without leaving an *Aneuryſm*: and in another [a], recites a parallel caſe, where a puncture had been made by miſtake in the Artery of the *Cubit*; the inciſion he obſerves was very ſmall; and for that reaſon perhaps was the only inſtance, in which he ever ſaw this Artery cloſe, as it did in *four* days: for in all other accidents of this nature, he always found an *Aneuryſm* ſucceed. He adds an ob-

[a] Meth. Med. §. 7.

ſervation

ſervation concerning wounds in the Arteries, that they are leſs dangerous in *Women* and *Boys*: in whom he ſuppoſes the coats of theſe veſſels are leſs ſtiff, and therefore eaſier united. Both the methods of Practice we ſpoke of at firſt, are very rough and painful, and yet were in frequent uſe: but this, by the *Lancet* is ſo eaſy, that one would be ſurpriſed to find, it was ſcarce ever perform'd amongſt the later *Greeks* after his time; as we may ſee plainly from this Author and *Actuarius*[b], it was not. And what may make it ſtill more ſurpriſing is, that when the Artery lies ſuperficial, and near a bone, there does not ſeem much difficulty, and much leſs any great danger in the Practice. Such a one is the *Temporal* Artery; and therefore ſome of the moderns have ventured to open it in almoſt all diſeaſes of the Head, particularly *Hemicranies*. *Parey*[c], who without

[b] Meth. Med. 3. 4. [c] 16. 4.

doubt

doubt was a good Practitioner, tells us, how ſerviceable he found it in this caſe, not only in a Patient, but in himſelf, after all other remedies had been tried in vain. And he makes this remark upon it; that he had found by long experience, that the opening an Artery by the Lancet was not ſo dangerous, as was commonly imagin'd: but that it wou'd conſolidate as well as a vein, only with the allowance of a little more time; and he never knew it bleed afreſh, if the compreſs was kept on, as it ought, for *four* days. It is a very extraordinary hiſtory, which an author of great credit, *Geſner*[d], gives us in his Epiſtles, of a Surgeon at *Zurick*, who having been annually afflicted with a violent *Hemicrany*, was adviſed by him indeed to open the *Temporal* Artery; but being impatient of his pain, he took his own way of doing it, and cut it tranſverſely himſelf, from

[d] 3. 96.

which he let out three pints of blood: the pain returning, he repeated the same bold experiment again, and perfectly recover'd. And how practicable an incision is in this Artery, we may be easily convinced by what *Meckren*[e] relates, that in a dozen times, wherein he performed this operation, he never met with but one accident, which happen'd thorough the carelessness of the Patient, and not thorough any fault in the operator. And the better to secure it after incision, he gives us the description of a very neat and proper bandage, which he always made use of. And it may be remark'd once for all, that *Prosper Alpinus* saw[f] not only the *Temporal* Arteries, but those behind the *Ears*, in the *Forehead*, in the *Ankle*, &c. as commonly opened by the *Aegyptians* in many chronical distempers as veins: and for all inward inflammations they open'd the

[e] Observ. Chirurg. 38. [f] Med. Ægypt. 2. 12.

very

very ſame Artery which *Galen* did in a like caſe, that between the thumb and the fore-finger. He relates the manner of their performing this operation, both as to the inciſion and the bandage: and obſerves, that among all the inſtances he was an eye-witneſs of, he never ſaw one miſcarry, not even ſo far as to have an *Aneuryſm* ſucceed. Many examples of the ſame kind may be met with in *Severinus*[z].

Thus far as to point of fact. The intentions of opening an Artery are reducible to *derivation* and *revulſion*: tho' I can't ſee but in every inſtance, they are intirely deſign'd for *revulſion*. For example, when the pain is in the *forehead* or *Coronal* ſuture, does not opening the *occipital* Arteries or thoſe near the ears, as *Antyllus* in *Oribaſius* directs, evidently make a *revulſion*; tho' *Severinus* affirms, it cauſes a *derivation*: when at

[z] Chirurg. Effic. 42. 45.

the ſame time he ſays, not very conſiſtently with himſelf, that when the pain is *backward*, opening the *anterior* Artery does revel. I ſhall only obſerve ſo much of *revulſion* now, that the effect of it very much conſiſts in its being ſudden: while an Artery is bleeding, it is plainly evident to our ſenſes, how much ſtronger and quicker the *revulſion* muſt be, than in opening a vein: and by that means how much more liberty is given to veſſels, from whence the *revulſion* is made, to exert their natural contractil force and throw off the load which obſtructs them, having now no reſiſtance from the blood to contend with. And the *revulſion* is ſtill much ſtronger, when the blood is *intercepted*, as the caſe is, when the Artery, which leads to the part affected, is opened: and this is a revulſion, which in no inſtance can be made in opening a *Vein*. But however reaſonable this operation may be, the poſſibility of loſing ſome reputation thorough

rough the careleſſneſs of others, I doubt will hinder its ever coming into vogue: tho' ſurely it is very hard that a Surgeon muſt be forc'd to guide his skill by conſiderations, which are intirely foreign to his Art.

The ſubject naturally leads me to that accident, which happens upon any breach or wound, and ſometimes, as has been hinted, upon a ſmall puncture in the Artery, an *Aneuryſm*; and here you will find our author has ſome particulars [b], omitted by thoſe who wrote before him. For after he has repeated what *Galen* ſaid upon the ſame argument, he adds ſome new obſervations of his own: and makes an accurate diſtinction between thoſe that ariſe from an *Anaſtomoſis*, and thoſe which follow upon a *rupture* in the Artery. The former are more oblong and lie deeper, and upon the impreſſion of the finger, make a ſort of noiſe: the

[b] 6. 40.

other

other are generally more ſuperficial and rounder, without any ſuch noiſe attending them; and in both caſes he ſuppoſes the blood *extravaſated*. *Ætius*[1] pronounces *Aneuryſms* which are in the *head* and the *throat* deſperate, and diſſuades the attempting any cure of them; only adviſes us to apply the Plaſter of *Cypreſs*. The manual operation he confines wholly to *Aneuryſms* in the *Arm*. But *Paulus*, tho' he judges it not ſafe to make any inciſion in thoſe of the *Armpits*, the *Groin*, or the *Neck*, or indeed any where elſe if they are large, on account of the bigneſs of the veſſels; yet diſagrees with *Ætius* ſo far, as to think thoſe in the *extreme* parts, the *joints*, and the *head* particularly, proper ſubjects for Surgery. He deſcribes indeed the operation very exactly, and in each ſort of *Aneuryſms* he had before taken notice of; after having made the ligatures, he

[1] 4. 3. 19.

orders

orders the veſſel to be divided; and expreſsly ſays, we ought to tie the artery not only above the aperture but below it too, as our own Surgeons do now: in both which points of practice the *Dutch* Surgery is notoriouſly deficient, as we may collect from † *Barbette*, and ſee more at large in *two* caſes, the one related by *Ruiſch* in his ſecond obſervation, and the other by *Nuck* in his twenty ninth experiment.

Since I have ſo often mention'd an *Aneuryſm*, give me leave to ſpeak more at large of it; and you may think it perhaps a leſs impertinent inquiry here, if you reflect, what diſputes there have been, what uncertain and precarious accounts have been delivered down to us concerning it. An *Aneuryſm* by *Galen*, and we ſee here by *Paulus*, is deſcribed to be a Tumour, which riſes from arterial blood extravaſated; and that it

† De Ventrum oſſiolis.

pro-

proceeded from a *Rupture* in the coats of the Arteries, was the conſtant opinion of all the *Greek* and *Arabian* Writers. *Fernelius* was the firſt, who aſſerted, that the Artery was only *dilated*, but not burſt in an *Aneuryſm*. And *Veſalius* ſeems to be of the ſame opinion: for *Adolphus Occo* gives us the relation of a patient he had the care of, in conjunction with *Achilles Graſſerus*: the caſe was a Tumour in the back, and that excellent anatomiſt being called in, ſoon diſcover'd what it was by the pulſation, and pronounced it an *Aneuryſm*, ariſing from a *dilatation* of the great Artery. And at the ſame time he ſaid, that the blood was contained within the coats of it, as 'tis in thoſe of a vein in a *Varix*: that he had found in theſe ſwellings ſometimes a humour concreted like Ice, or Cryſtal, ſometimes like Suet, and ſometimes blood grumous like a *Mola*. Upon diſſection, the cavity of the *Aorta* was found vaſtly diſtended, and much clotted

clotted blood in it, as *Veſalius* had foretold, which gained him a great reputation. That the Arteries are capable of diſtention, we find often in perſons who are poiſon'd, and in ſome morbid caſes. 'Tis a remarkable inſtance which *Vidus Vidius* relates, and owns it to be a rare one, of a prodigious intumeſcency in all the Arteries of the head quite round, ſo as to reſemble large *Varices*. He adds, that *Fallopius* having undertaken to open it, juſt as he was going to attempt the operation, being diſcouraged by the bigneſs of the Tumour, altered his opinion, and would not proceed. But ſuch a diſtenſion as this, which ſpreads itſelf equally through ſo many branches, wou'd ſcarce, I believe, be called an *Aneuryſm*, which is a Tumour of a quite different nature, and more circumſcribed.

Sennertus refining upon the notion of *Fernelius*, and not ſatisfied with a bare *dilatation*, makes the nature of all *Aneu-*

ryſms to conſiſt in a *rupture* of the muſcular, or inner-coat of the Artery, while the outer in the mean while remains unbroken. It ſeems to me very plain, that he borrows this doctrine, tho' he mentions nothing of it, from *Hildanus*, who in expreſs words ſaid the very ſame thing before him. The caſe *Hildanus* deſcribes is that of an *Aneuryſm*, ſucceeding upon a *Puncture*; and in that caſe it may poſſibly happen, as he conjectures, that the *outer*-coat may upon compreſſion unite, being compos'd of membranous and very glutinous parts, as is evident from all glue being extracted from ſuch skins; but the fibres of the *inner*-coat being muſcular, when they are once broken, muſt of courſe contract, and ſhrink up, and by ſtarting from one another, be more difficultly brought to a re-union. And I can ſcarce think it well conceivable, that any other *Aneuryſm* can be form'd in this manner, than that only, and

that

that not always, which comes upon a *Rupture*: for it does not seem probable that, when the cause is intrinsical, a force, which is supposed able to burst the inner-coat, should find any resistance from the outer, which is own'd to be at least *five* times weaker. But, however, the notion we have mention'd, though scarce so much as plausible, was embraced by *Willis*, *Barbette*, and others, and became the fashionable definition of an *Aneurysm* for many years. And indeed, since the opinion of the blood being *not extravasated* was first started, it may be observ'd, that all the writers of Bodies either of *Physick*, or *Anatomy*, have run into this *Hypothesis*, without knowing much of the subject they writ upon, or indeed of what they writ upon the subject. To give an example: *Forestus* contends vehemently, that all *Aneurysms* come from a *dilatation* of the Artery: and yet in the very instance, which is the only one in his works, he

gives us of an *Aneuryſm*, the tumour came from a *rupture*, and the blood was extravaſated. And *Diemerbroek* in complaiſance to the doctrine then in faſhion, defines an *Aneuryſm*, in oppoſition to Mr. *Regi*, who was for a *rupture* in the Artery: then he tells a ſtory of an *Aneuryſm*, where there was a *rupture*, but at laſt judiciouſly concludes, that 'twas no *Aneuryſm* at all: for no other reaſon, but becauſe there was a *rupture*, and ſo conſequently did not come within his definition.

The chief arguments, which the aſſertors of *dilatation* urge, and which thoſe who acknowledge a *rupture* in the Artery are at a loſs to anſwer, are only two: how comes it to paſs, if the blood be not confin'd within the coats of the veſſels, that there is a *Pulſation* in an *Aneuryſm*? how is it, that the blood, if extravaſated, does not turn to *Pus*? As to *Pulſation*, it may I preſume be eaſily conceiv'd, how the conſtant impulſe of

the blood in the Arteries may communicate a motion to that, which lies contiguous to it, though extravaſated. The force of percuſſion is vaſtly great: and we find by experiment in a bladder full of air, the leaſt freſh impulſe from a Syringe will move all that is contain'd in it, and diſtend its ſides. If the Artery is large, if it lies ſuperficial, and near the center of the tumour, and if the *Aneuryſm* be not diffuſed too much lengthways, the *Pulſation* will be ſtrong, though the coat of the Artery be burſt. And this may be prov'd not only from reaſon, but from matter of fact. We have a caſe in *Severinus*, where, upon a wound in the great Artery of the thigh, there was an effuſion of ſix pounds of blood in the interſtices of the muſcles; there was ſo violent a *Pulſation* in the ſwelling, as to lift up both one's hands, when laid upon it. When the *Aneuryſm* lies deep among the muſcles, very often the *Pulſation* is not ſenſible. We

may

may add to this, that it may grow more obſcure, and at laſt be utterly extinguiſhed, as the coagulation of the blood increaſes: and of this we have inſtances both in *Severinus* and Mr. *Littre*, where the *Pulſation* was very violent at firſt, and afterwards intirely vaniſh'd. And therefore we muſt not look upon this as a conſtant concomitant in the preſent caſe. Indeed in moſt ſwellings, we ought rather to argue negatively; and if we are not ſure of *Pus*, we ought always to be ſuſpicious of an *Aneuryſm*: and for want of this prudent fear, ſome have miſtaken, and fatally cut it for an *Abſceſs*. What has been ſaid of *Pulſation* may let us into the ſolution of the *ſecond* objection: for if we can conceive, how there can be a motion communicated to the Tumour, we may naturally and eaſily comprehend, how the ſame motion may preſerve the blood from putrefaction, as well as if it were contained in the coats of the Artery, inlarged by

by *diſtenſion* only. A very little degree of impulſe will ſerve to hinder a large maſs of any fluid from an intire ſtagnation. Accordingly, in an *Ecchymoſis*, the extravaſated blood, we ſee, very often never ſuppurates, or, when it does, there is ſome part of it found turn'd to a red *Coagulum*, diſtinct and ſeparate from the reſt, without any mixture of *Pus*. The very caſe we have already mentioned in *Severinus*, comes up to the purpoſe: where, after the Tumour had been growing *forty* days, there were taken out of it ſix pounds of *pure blood*, extravaſated between the interſtices of the muſcles, and it had no ſort of tendency to *Pus*. Beſides I believe the very poſition, which theſe Writers lay down, that all extravaſated blood turns to *Pus*, may be juſtly queſtioned: what quality 'tis in the blood, or what particles they are, which diſpoſe it to ſuppuration, is a Problem, I confeſs, difficult to be ſolv'd: but ſure I am, there is ſomething in *arterial* blood,

which

which often hinders it from being changed into *Pus*, though *extravaſated*.

Thus we ſee, how inſufficient theſe arguments made uſe of are to overthrow the opinion of the ancients: and we ſhall find that experience it ſelf, from diſſections in theſe caſes, generally decides the controverſy in their favour. For to return to the very caſe, where we mentioned *Veſalius* before, (which indeed is the *firſt* hiſtory of an *Aneuryſm* diſſected, that we meet with) beſides a *dilatation* of the Artery, there was a large *rupture*, as *Achilles Graſſerus*, one of the Phyſicians concern'd, gives us an account. *Saporta*, who was contemporary with *Fernelius*, and ſeems to have him in his eye, tho' he does not mention his name, relates *three* caſes with all the particulars, where the Artery was *burſt*. The *firſt* is ſingled out, and repeated at length by *Semmertus*, who pronounces it to be no *Aneuryſm*. Though I can't imagine, why he choſe this caſe to object againſt, which

when

when of all the *three* 'twas the moſt diſtinct and leaſt liable to objection: for upon diſſection, a great deal of pure blood was taken out, and the Artery dilated and *burſt*; and while the patient was alive, the Tumour had a great *Pulſation*, and receded upon preſſure. And if this be not a true *Aneuryſm*, I can't tell what words can be found out to deſcribe one. *Bartolin* gives us the hiſtory of ſeveral *Aneuryſms* diſſected, particularly of one at *Naples*, which he has made the ſubject of a book, writ indeed in a *Romantick* ſtyle, but where the fact is clearly enough delivered. This was in the arm, and happen'd from a puncture: the arm was cut off, but the patient died. The *axillary* Artery was vaſtly dilated up to the armpit; it was whole only, where the puncture had been made: on the other ſide, all the coats were burſt, and the branches, which came from it, could not be traced. As it lay ſuperficial, there was grumous blood lying along all the

tract of the muſcles. *Van Horne*, in his epiſtle, which is printed with this treatiſe of *Bartolin*, has another very remarkable caſe: becauſe the inſtance may ſuggeſt to us ſeveral *practical* reflections, give me leave juſt in ſhort to relate the particulars. This was a Tumour in the calf of the leg; *Antonius Vacca* pronounc'd it an *Aneuryſm*: others were of a different opinion, and outvoting him prevail'd, and treated it for an *Abſceſs*. This method made the ſwelling extend itſelf to the very toes, and there occaſion'd a gangrene: ſo that they were forced to cut off the foot above the ankle, for fear the mortification ſhould ſpread up to the thigh. The third day after, they attempted to open the Tumour, and the patient died in the middle of the operation. Tho' the Artery was *dilated*, ſo as to be *ſix* times bigger than natural, the ſide towards the skin was eaten thro', and *burſt*; and between the *Gemelli* was a *Parenchyma* of grumous blood, very ſolid,

ſolid, and near the conſiſtence of fleſh. Somewhat a like caſe I was an eye-witneſs to my ſelf, with the Surgeons of St. *Bartholomew's Hoſpital*: the perſon was old, and of an ill conſtitution. The *Aneuryſm* had been by his own account twelve years growing, and of late it had increas'd extremely much. It ſurrounded all the calf, almoſt up to the knee: and the *Pulſation* was very ſtrong, not only along the skin, but upon the muſcles, in the thickeſt part of the calf. The *Valves* of the veins (many of them) were ſo intirely broken, that there were *Varices* both above and below the knee, of a prodigious bigneſs, which nevertheleſs ſubſided upon holding up the leg. Upon amputation, notwithſtanding the ligatures were ſtrong, and the operation performed with great diſpatch, there was diſcharged from the veſſels above a pint of blood: the diameters of the Arteries and Veins were ſo greatly inlarged. In the *Aneuryſm*, upon diſſection,

were found, beſides *fluid blood*, two or three pounds of *Thrombi*, which lay like ſo many plates upon one another: the whole tract of the *crural* Artery was greatly dilated, and the ſeveral little branches were *broken off* from the trunk, not above a quarter of an inch from their riſe: and from theſe the blood was thrown into the interſtices of the muſcles, the *Gaſtrocnemii*, neither was there any communication at all from the bottom. The bones were ſo carious, that there was a great hole in the *Tibia*, and *four* inches at leaſt in the *Fibula* intirely wanting. This circumſtance of the bones being carious, often attends an *Aneuryſm*: *Ruiſch* has two caſes, where all the true ribs and the *Sternum* were almoſt conſum'd, and the little, which remained, was all rotten. And we may eaſily conceive, how ſuch a Tumour, by a conſtant preſſure, may affect the *Perioſteum*, and cauſe an obſtruction there, and by that means gradually waſte the bone

bone itſelf. We may learn another thing too from this circumſtance, that, ſince ſo ſolid a ſubſtance as the *bone* cannot reſiſt the preſſure of an *Aneuryſm*, the arterial coats may be thought more likely to yield to its force, and have their fibres deſtroy'd by it. *Lancisi* gives us the hiſtory of an *Aneuryſm* in the aſcending trunk of the *Aorta*, where the patient, who had ſome time before complain'd of a palpitation, fainting, pain, ſtraitneſs and beating in the *Thorax*, died ſuddenly. The upper-part of the *Sternum* was preſs'd a little outward on one ſide. Upon diſſection, in the whole curvature of the *Aorta* was found a ſubſtance, like lard, incloſed in a *Cyſtis*: there was a hole into the very *Pericardium*, in which accordingly were found *two* pounds of *blood*. He is of opinion, that all *Aneuryſms* come from a *dilatation* of the Artery, and ſo very probably at *firſt* moſt of them do: yet in the preſent inſtance, he ſpeaks of the fibres being

being corroded, and from thence accounts for the *dilorication*, as he calls it, of them, in which the true nature of an *Aneuryſm* (he ſays) conſiſts; that is, in *Engliſh* I think, in an *unripping* or *tearing* of the arterial coats. A caſe exactly like this we find, in *Laurentius*, of *Guicciardin*, where not only the *Cava* and its Valves were all *burſt*, but the orifice of the *Aorta* enlarged to the bigneſs of one's arm. So it was in a like caſe related by *Parey*[c]; where the *inner*-coat of the Artery, tho' oſſified, yet at the ſame time was *burſt*. Certain it is, the *Aorta*, before its bending, is eaſier dilated, upon the account of the reſiſtance the blood meets with from the curvature there; and for this reaſon, *Aneuryſms* oftenest happen in this part of the Artery: and one may eaſily conceive, that if they can conſiſt in *dilatation* only, it can no where elſe ſo likely take place, as here.

[c] lib. 6. 28.

Mr.

Mr. *Littre* in the *French Memoirs* gives a long, and particular detail of two *Aneuryſms* in this place: where the Artery was thruſt out ſo, as to form a ſack, which reach'd up into the *Thorax* and neck, and in one caſe, even along the neck to the lower-jaw. In both theſe caſes, at firſt the perſons complain'd of a beating, which exactly anſwer'd that of the Arteries, and of an uneaſy ſtrugling in the *Thorax*, attended at length with a great oppreſſion, a difficulty of breathing, and an univerſal languor, ſometime before any thing was perceived outwardly above the *Clavicles*: afterwards other ſymptoms appear'd, much like what I have obſerved my ſelf in a *parallel* caſe, ſuch as pain, not only in the cheſt, but in the ſhoulders, the arms, and the head; in the laſt, often a pulſation likewiſe: very little ſleep, and that often interrupted; an inability often to lie down in bed, and always a greater eaſe in a leaning poſture forwards: the breathing

thing ſometimes ſo diſturbed, as to give apprehenſions of a ſudden ſuffocation. In the firſt of theſe inſtances, ſome part of the ribs, the *Sternum* and the Clavicles were found carious. A Quack, by ſuppurating medicines, had made ſome part of it burſt, upon which followed a gangrene, and, in three days, death. Each of theſe *Aneuryſms*, he ſays, was only a *dilatation* of the Artery: but I muſt confeſs, tho' his deſcription be very minute and exact, I have ſtill ſome ſcruples upon me, and am not perfectly ſatisfied, that in this caſe there was a mere dilatation alone of the arterial coats. For beſides that he ſays himſelf, there was not only a firm adheſion every where of this *aneuryſmal* Pouch to the ribs, the *Sternum*, the Clavicles, and the Muſcles, but a *corroſion* of its membranes in all thoſe places, where it adher'd: theſe membranes, which he attributes to his pouch, might be portions of the *Mediaſtinum* and the *Pleura*, or expanſions of

thoſe

thoſe belonging to the muſcles. But yet further, it may not be abſurd, if, in anſwer to this, we ſhould affirm, that humours extravaſated may form a particular membrane to themſelves, which is no part of the veſſels, from whence thoſe humours are diſcharged. What we obſerve every day of a *Hernia Carnoſa*, and *Wens* conſiſting of a vaſt number of *Cyſtys*'s, each of which has its particular membrane, and is filled often with a different ſort of ſubſtance, may give ſo much countenance to this opinion, that we may at leaſt think it worth conſidering, before we determin any thing in this point. The account *Ruiſch* gives of an *Aneuryſm* in the *Thorax*, which filled the whole cavity of it, without any outward ſwelling, ſeems to anſwer this idea: for it conſiſted, he ſays, of innumerable thick coats, which lay like ſo many plates one over another, between which was inclos'd a great deal of coagulated blood. Thus the blood lay like leaves one upon

another, ſo as to form a ſort of *Polypus*, in the caſe recited by Mr. *Littre*[d]. This is certain, that we may find examples of this kind in *Severinus*, *Marchetti*, and others. Our countryman *Wiſeman* tells us, that he always found both coats of the Artery *open*. In ſhort, as matter of fact is the beſt argument, I can't but obſerve, that among all the accounts Anatomiſts give us of the diſſection of an *Aneuryſm*, there is ſcarce an inſtance upon record, of a large one at leaſt, where there was not a *rupture* in the Artery, according to the Doctrine of *Paulus*. What has been ſaid will, I believe, be ſufficient to ſhew, how ill-founded is that diviſion, which ſome Moderns* have made of *Aneuryſms*, into *true* and *ſpurious*; whereas the whole difference lies only in the *form* of the Tumour. And if you conſider what they have advanc'd upon this head, you will find

[d] Memoires de l'Academie 1712.
* Croiſſant Garengoet.

that,

that, as this diſtinction is generally wrong in *Theory*, it ſignifies ſtill leſs in point of *Practice*.

We ſee how converſant *Paulus* was in the moſt difficult operations of *Surgery*; and as he ſeems to underſtand the nature of the caſes he treats of, ſo we ſhall find him no leſs well acquainted with the beſt manner of curing them. I muſt obſerve further, that there are ſome operations he gives an account of, which are neither deſcrib'd, nor recommended by any author now extant before him: one of which is *Bronchotomy*, or opening the wind-pipe in a violent *Quinſy*. The manner of this proceſs he takes from *Antyllus*, which, becauſe it is new and exact, give me leave to tranſcribe here. " 'Our beſt Surgeons have deſcribed this " operation: *Antyllus* particularly thus. " We think this practice uſeleſs, and " not to be attempted, where all the " Arteries (I ſuppoſe he means the bran-

" ches of the *Aſpera Arteria*) and the
" lungs are affected; but when the in-
" flammation lies chiefly about the
" throat, the chin, and the tonſils, which
" cover the top of the wind-pipe, and
" the artery is unaffected, this experi-
" ment is very rational, to prevent the
" danger of ſuffocation. When we pro-
" ceed to perform it, we muſt cut tho-
" rough ſome part of the wind-pipe,
" below the *Larynx*, about the third or
" fourth ring: for to cut quite tho-
" rough wou'd be dangerous. This
" place is the moſt commodious, be-
" cauſe it is not cover'd with any fleſh,
" and becauſe it has no veſſels near it.
" Therefore bending the head of the pa-
" tient backward, ſo that the wind-pipe
" may come more forward to the view,
" we make a tranſverſe ſection between
" two of the rings: ſo that in this caſe
" not the cartilage, but the membrane,
" which encloſes and unites the carti-
" lages together, is divided. If the

" ope-

" operator be a little fearful, he may firſt
" divide the skin, extended by a hook:
" then proceeding to the pipe, and ſe-
" parating the veſſels, if any are in the
" way, he muſt make the inciſion.
Thus far *Antyllus*. *Paulus* adds, "That
" he (*Antyllus*) thought upon this way
" of cutting, by obſerving (when it was
" I ſuppoſe cut by chance) that the air
" ruſh'd thorough it with great violence,
" and that the voice was interrupted.
" When the danger of ſuffocation is
" over, the lips of the wounds muſt be
" united by ſuture, (*i. e.*) by ſowing the
" skin, and not the cartilage; then pro-
" per vulnerary medicines to be appli-
" ed. If theſe do not agglutinate, an
" incarnant muſt be uſed. The ſame
" method muſt be purſued with thoſe,
" who cut their throat, with a deſign of
" murdering themſelves." The opera-
tion we ſee is very clearly deſcribed, and
ſome obſervations extremely proper are
made

made upon it. *C. Aurelianus* [f], ridicules this operation as fabulous, and as never practiced by any of the ancients, and ſays, 'tis only a raſh invention of *Aſclepiades*. *Aretæus* mentions it too, but thinks it not warranted by experience [g]; "That the wound would endanger an "inflammation, cough, and ſtrangling. "And if the danger of being choak'd "could be avoided by this method, yet "the parts would not heal, as being car-"tilaginous." But *Paulus*, I think, anſwers theſe objections; and it is certain, that ſome of the moderns have attempted this practice with ſucceſs, however in general it is ſtill reckoned a dangerous undertaking *.

Purman tells us he perform'd this operation in one [b] who had a violent inflammation and ſwelling in his throat, ſo that he was in danger of being choaked. The

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[f] Acut. 3, 4. [g] Acut. 1, 7.
[b] Chirurg. Curioſ. lib. 1, 16.
* Garengoet.

patient

patient who had loſt his ſpeech and underſtanding, quickly after recovered both. And a Surgeon of great experience and integrity has inform'd me, that he has tried the experiment himſelf: he did it without any previous apparatus, and without ſo much as dividing the skin; only cut between two of the rings with an inciſion-knife, and then introduced a ſmall *Spatula*, after which he made uſe of a hollow tent; and the patient, who was then judg'd to be in the utmoſt extremity, ſoon recover'd and liv'd many years after.

Albucaſis, an *Arabian* Surgeon of good experience, as you will ſee hereafter, tranſcribes the manner of this operation from *Paulus*, without mentioning him: and thinks it may be done without any hazard, tho' he had never ſeen it performed. What mov'd him the more to be of this opinion, was the caſe of a Woman, who had cut her throat, who made a noiſe and groan'd as if in the

agony

agony of death: he found the air came out at the wound, and that ſhe had not cut the *Jugular* veins: ſo he quickly cured her, and no diſorder remained beſides a hoarſeneſs. *Gulielmus de Saliceto*, no contemptible author for his time, confirms the practice by his own experience, and relates *four* caſes much of the ſame nature with this. There is a like remarkable inſtance too in the *Philoſophical Tranſactions*.

Another operation, never deſcribed before, is taking off the breaſts in men, when they grow, as they ſometimes do, to any immoderate bigneſs. In this caſe a good deal of fat, he ſays, grows underneath, and reſembles a Woman's breaſt; and therefore ought to be removed by the hand of a Surgeon. The proceſs runs thus. "A lunar Section "muſt be made in the lower part of "the breaſt; and after the fat is taken

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16, 46,

"out

" out, the skin is to be ſow'd together. " If it is very prominent and hangs over " as in Women, there muſt be two " lunar ſections made, meeting one an- " other at their extremities; and when " the fat and skin are remov'd, the " Wound is to be ſow'd up. And if any " thing be left behind, the operation is " to be repeated a third time." *Fabricius ab Acquapendente*[k] calls this method cruel and barbarous, and exceeding all admiration: and he would fain find out ſome uſe in theſe excreſcencies; which, as he ſays, are only obſerv'd in thoſe, who have no hair upon their breaſts: and therefore perhaps more neceſſary to cheriſh and warm the heart. I will not diſpute but the operation may be very ſevere; however it ſeems to be the only remedy in ſuch a caſe, if it is to be cur'd at all. And one may I believe venture to ſay, that his gentle way of treating

[k] Operat. Chirurg. p. 1, 50.

it with a *Liviuial* expreſſion of *Lime*, will have little or no effect towards removing the excreſcency.

I flatter my ſelf you won't think me impertinent for taking up ſo much of your time, in obſerving ſome particularities out of theſe old Authors, which our phyſical Memorialiſts take no manner of notice of: an argument, that they either did not read their Writings at all, or that they read them in ſo careleſs a manner, as to make no uſe of them. And as to the ſubject I have been juſt now ſpeaking of, the *Surgery* of *Paulus*, it has been the foundation of the treatiſes in that faculty from his own time, down to this day: nay too many have only juſt tranſcrib'd him, and ſome only transform'd him into another dreſs. I ſhall only add this remark, that *Fabricius ab Acquapendente*, an old experienc'd and celebrated Surgeon, and who has deſcrib'd the proceſs of manual operations the beſt of any modern, lays down

every

every where the doctrine of *Celſus*, and *Paulus* for his text: and his inferences, and obſervations conſiſt chiefly in explaining theſe two Writers. And yet there are many, who are ſo prejudiced as to think, that there is nothing, but what is common, or ſcarce worth taking notice of in *Paulus*; and that *Celſus* himſelf never practiced any operation in Surgery. *Salmaſius* indeed gives the latter the ſevere epithet of Ἀναλφαβητος, a man ignorant of medicine: but I hope we may have the liberty to diſſent from this great critick in a point of Phyſick. As to *Paulus*, I imagine I have ſaid enough of him to give him his true character. *Celſus* ſurely, if he had been no practitioner, would never have uſed this expreſſion in relating the manner, in which *Heraclides* choſe to treat an Ἀγκυλοβλεφαρον, *Ego ſic reſtitutum eſſe neminem memini*: beſides ſeveral other paſ-

ſages to the ſame purpoſe. Wou'd he write ſo at *Rome*, where it muſt be notorious, whether he really practiced or no? or can it be conceived any man could write ſo exactly upon a ſubject, and eſpecially ſo nice and difficult a one as that of Surgery, even tho' we ſuppos'd he was a tranſlator only, without ever being vers'd in the practice of it? but vers'd he muſt be, in ſome meaſure; elſe he muſt have ſtolen every word he wrote from ſome other author. The very reading the ſingle chapter concerning a fracture of the skull may eaſily convince us, that he made thoſe nice remarks of a *Contra-fiſſure* from his own experience. And tho' ſome diſpute whether there can be a *Contra-fiſſure*, I ſee no reaſon to think it an improbable thing, if the ſutures are very cloſe or obliterated, as frequently is the caſe, eſpecially in old perſons. The objection that he wrote well upon other ſubjects, as *Rhetorick*, &c. and took Phyſick in, only

only as a part of a greater Work, is a very ſtrange one: as if it were not more probable, that a Phyſician ſhould write well of rhetorick, or any other art, than that a mere rhetorician ſhould be able to write with judgment and propriety of Phyſick.

I might eaſily ſhew more at large to what a height the Art of *Surgery* was advanced in theſe early times, as it ſtands in the works of theſe and the other ancient Writers: but I ſhall chooſe to cloſe this head in the Words of one, who was much a better judge of this argument, and who by his great learning and experience [m] was an honour both to his faculty, and his country. "If we enquire, ſays he, into the improvements which have been made by the moderns in Surgery, we ſhall be forced to confeſs, that we have ſo little reaſon to value our ſelves beyond the

[m] *Mr.* C. Bernard.

"an-

" ancients, or to be tempted to contemn
" them, as the fashion is among those who
" know little, and have read nothing, that
" we cannot give stronger or more con-
" vincing proofs of our own ignorance,
" as well as our pride. I do not pre-
" tend that the moderns have not at all
" contributed towards the improvement
" of Surgery; that were both absurd
" and injurious, and would argue as
" much folly as that which I am re-
" proaching: but that which I am con-
" testing for, is, that it consists rather
" in refining and dressing up the in-
" ventions of the ancients, and setting
" them in a better light, than in ad-
" ding many important one's of our
" own. Whether it be, that the art
" of healing external hurts, being prin-
" cipally the subject of our senses, was
" earlier studied, and therefore capable
" of being sooner brought to a greater
" degree of perfection, than the other
" branch of Medicine; or, that the

" ma-

" majority of the meer profeſſors ha-
" ving been, for ſome ages, illiterate
" and empirical, it hath not been ad-
" vanced and cultivated ſo as it might
" have been, had they been better qua-
" lified than they generally were, and
" do yet, for the greateſt part continue
" to be: for a teſtimony of which,
" that exceeding paucity of good Wri-
" ters, which occur in Surgery, when
" compar'd with thoſe in moſt of the
" other learned Arts and Sciences, is,
" in my opinion, ſufficient; and yet,
" were they fewer, 'twould, in the judg-
" ment of theſe *Scioli*, be no great de-
" triment to the Art. For the folly of
" which aſſertion, the beſt excuſe that
" can be made, ſeems to be, that be-
" cauſe ſome methods of proceeding
" both in Phyſick and Surgery, which
" are incommunicable, and to which
" every man muſt be directed by his
" own judgment, and natural ſagacity,
" not being to be found in theſe authors,

" whom

" whom theſe opinionated practitioners
" have had the luck to conſult, they are
" led immediately to deſpiſe all reading,
" as uſeleſs and uninſtructive; eſpecial-
" ly that of the ancients, who do not
" generally, I confeſs, write to novi-
" tiates and fools, or to thoſe who will
" be always ſuch.

" But whoever hath been converſant
" in their Writings, and hath the op-
" portunity and capacity of comparing
" and judging from his own experience,
" will readily confeſs, that one thing,
" which does not a little recommend
" the reading of them beyond moſt of
" the moderns, is, that they are more
" accurate in deſcribing the *Pathogno-*
" *monics*, and more juſt and nice in
" diſtinguiſhing the ſpecies of Tumors
" and Ulcers, than our more refined
" moderns are.

" If this age hath par'd away any
" rude and ſuperfluous methods of pra-
" ctice, as it muſt be confeſs'd they have,

" it

" it cannot be demonſtrated that they
" were all derived from the ancients,
" but were in a great meaſure introdu-
" ced by ignorant and barbarous pro-
" feſſors of a much later date.

" There is no queſtion, but that the
" principal improvements, which have
" theſe latter ages been made in Surge-
" ry, are owing chiefly to the diſcove-
" ries, which have been made in *Ana-*
" *tomy*, by which we are better enabled
" to ſolve many of thoſe *Phænomena*
" which were before inexplicable, or
" explain'd amiſs; the moſt important
" part, in the mean while (I mean the
" Art of healing, to which all the others
" ought to be ſubſervient) remaining
" very little better than the ancients left
" it.

" As an unconteſtable proof of what
" I ſay, I appeal to all thoſe bodies of
" Surgery, which have been hitherto
" publiſhed, by the moſt learned and
" celebrated of the moderns, being all

" manifeſtly tranſcripts from one an-
" other, and the beſt of them from the
" ancients. But this may indeed be ſaid
" in defence of the moderns in this par-
" ticular, that even tranſcribing is not
" their invention, though it be their
" practice; for *Ætius* and *Ægineta* have
" borrowed not a little of what they
" have, from *Galen*; and *Marcellus Em-*
" *piricus* more groſsly from *Scribonius*
" *Largus*, without ſo much as remem-
" bring his name among the reſt of thoſe
" authors, to whom he was leſs be-
" holden.

" Among all the ſyſtematical Wri-
" ters, I think there are very few, who
" refuſe the preference to *Hieron. Fabri-*
" *cius ab Acquapendente*, as a perſon of
" unqueſtioned learning and judgment;
" and yet is not he aſham'd to let his
" readers know, that *Celſus* among the
" *Latins* (who, he tells us, is *Mirabilis*
" *in omnibus*, and adviſes, in *Horace's*
" Words, *Nocturnâ verſare manu, ver-*
" *ſare*

" *ſave diurnâ*) *Paulus Ægineta* among
" the *Greeks*, and *Albucaſis* among the
" *Arabians* (whom I am unwilling to
" place among the moderns, being in
" the number of thoſe whom our mo-
" dern judges reject, either becauſe they
" never read him, or becauſe he had the
" misfortune to live *ſix* hundred years
" ſince) are the triumvirate to whom
" he principally ſtands indebted, for
" the aſſiſtance he receiv'd from them,
" in compoſing his excellent book.

" But how many operations are there
" now in uſe, which were unknown to
" the ancients? I fear, that upon a due
" enquiry, there would be more uſeful
" one's found to be omitted or diſcon-
" tinued, than to have been invented
" by us."

Thus I have given you ſome little de-
tail (for much more might be ſaid) of
theſe four *Greek* Writers: by which ſhort
ſketch you will obſerve, that Mr. *le Clerc*
might have found ſome materials in

them as important, and as much untouch'd by others, as ſeveral, which he has largely commented upon, and which he met with chiefly in thoſe, who wrote in the interval between *Hippocrates* and *Galen*.

And here indeed cloſes the period of the *Greek Claſſical* Phyſicians: ſo I muſt call them. For if we compare any of the *Greek* Writers in our faculty, from the very firſt of them, *Hippocrates*, to the time we are now ſpeaking of, with the very beſt of their contemporaries of any Art or Profeſſion whatever, they will be found not at all inferior to them either in the diſpoſition of their matter, the clearneſs of their reaſoning, or the propriety of their language. Some of them have even written above the ſtandard of the age they liv'd in; an inconteſtable inſtance of which is *Aretæus*. Nay the very *Sophiſts*, who before, and after *Adrian*'s reign, ſwarm'd not only at *Rome*, but along the *Aſiatick* coaſt, and em-

employ'd their whole ſtudy in imitating the elegance, at leaſt the diction of the old *Greek* Writers, have not out-done *Galen*, and ſome of his ſucceſſors, if we conſider them in regard to their ſtyle only. *Galen* himſelf was not only the beſt Phyſician, but the beſt Scholar and Critick of his time. So great an honour have theſe authors done to their profeſſion, by being verſed in other Arts and Sciences, as well as their own. And I may venture to ſay, that the great St. *Baſil*, whom his own continual illneſs made a Phyſician, and who has a great many alluſions and ſimiles taken from that Art, was (to uſe the Words of *Photius*) for the neatneſs, the propriety, the perſpicuity, and fluency of his ſtyle, one of the beſt Writers among the Fathers; as St. *Luke*'s *Greek* comes nearer to the ancient ſtandard, than that of the other *Evangeliſts*. For tho' St. *Luke* has ſome mixture of *Helleniſms* and the *Syriack* phraſe, which may be eaſily allowed in one that

was

was born a *Syrian*, and was probably converted by the *Hellenists* [n]; yet the reading the *Greek* authors, while he ſtudied *Phyſick*, made his language without diſpute more exact. His ſtyle ſometimes is very flowing and florid, as when he deſcribes the voyage of St. *Paul*. St. *Luke* indeed in his profeſſion as a Phyſician, and no doubt merely becauſe he was one, when there is occaſion to ſpeak of diſtempers or the *cure* of them, makes uſe of Words more proper for the ſubject than the others do. Many inſtances of this might be given; I ſhall content my ſelf with one or two. The perſon ſeiz'd with a *Palſy* is here with great propriety called παραλελυμένος [o], but by St. *Matthew* [p] and St. *Mark* [q] παραλυτικός, a word never uſed by the ancient *Greek* Writers. The Woman, who had the *Iſſue of Blood* is deſcribed by St. *Mark* [r], as παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' ἑαυτῆς, καὶ

[n] Vid. Grotium in Titul. [o] 5. 18. [p] 9. 2. [q] 2. 3. [r] 5. 26.

μηδὲν

μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα. St. *Matthew*[s] omits all theſe particulars; but St. *Luke*, tho' he does mention them, gives them quite another turn, and ſoftens the paſſage very much in regard to his faculty, and inſtead of relating how much ſhe *ſuffered* by the ſeveral Phyſicians, or how ſhe grew *worſe* upon her remedies, he ſays only that her diſtemper was above the reach of any of them to remove it; οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι[t]. And you may obſerve, that when he comes to ſpeak of the charges the Woman had been at, he uſes a very proper expreſſion προσαναλώσασα, whereas the Word δαπανήσασα us'd by St. *Mark*, properly ſignifies *ſpending* only in a *riotous* and luxurious manner; and ſo St. *Luke* applies it[u] in the caſe of the *prodigal* ſon. Thus in ſetting down the cure of the ſame Woman, St. *Matthew* ſays only

[s] 9. 20. [t] 8. 43. [u] 15. 14.

ἰαθῆναι

ἐσώθη; St. *Mark*, imitating the *Hebrew* phraſe, expreſſes it by ἐξηράνθη ἡ πηγὴ τοῦ αἵματος: the language of St. *Luke* is more ſimple and more correct, as well as more *Phyſical*, ἔστη ἡ ῥύσις. When our Saviour *heal*'d thoſe, that were brought to him, of their diſeaſes, the expreſſion in St. *Matthew* is διασωθῆναι [x], and in St. *Mark* ἐσώζοντο [y]; but St. *Luke* uſes the Word that is peculiarly proper for healing [z], ἰᾶτο πάντας. So when St. *Matthew* ſays the *Centurion*'s Servant was *cur'd* [a], St. *Luke* tells us, that they found him not only *recover'd*, but ὑγιαίνοντα [b], *in perfect health*, which ſhews the cure ſtill more effectual. In like manner in deſcribing the young maiden that was raiſed from the dead, upon our Saviour's ſpeaking the word, he ſays [c] ἐπέστρεψε τὸ πνεῦμα, which he puts in, no doubt, as being the *firſt ſign of coming to life*. The ſame accuracy of expreſſion he obſerves

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[x] 14. 36. [y] 6. 56. [z] 6. 19. [a] 8. 13.
[b] 7. 10. [c] 8. 55.

we

we may ſee in regard to the *lame*[a]. It is remarkable, that St. *Luke* is more particular in reciting all the miracles of our Saviour, in relation to *healing*, than the other *Evangeliſts* are; and that he gives us one hiſtory[b], which is omitted by the reſt, that of raiſing the Widow's ſon at *Nain*.

The character here given is no more, than is due to the *Greek* Phyſicians: the *Latin* Writers have ill copied this example; if we except *Celſus*, and *Pliny*, the laſt of which has touch'd upon ſome parts of phyſical knowledge, who is there elſe, whom one can read with any patience? *Scribonius Largus*, who cannot well be even reckon'd any more than a mere *Empirick*, tho' he wrote in the time of the firſt *Claudius*, when the *Roman* language was in ſome tolerable degree of purity, ought, as I may ſay, to be tranſlated into *Latin*, in order to be underſtood by thoſe, who are converſant only with the Claſſicks of that age.

[a] Act. 3. 7. [b] 7. 11.

Lionardo di Capoa, in the fantaſtical diſcourſes which he calls *Reaſonings*, hints more than once, that the *Greeks* made but a ſmall progreſs in Phyſick, and added very little to it, beſides dreſſing it in good language. But ſurely nothing can be more clearly prov'd from all hiſtory, than that they were the firſt, who reduced Phyſick into any Art or Science: and that ever ſince their time to this very day, in all parts of the World, where the *Grecian* Phyſick is unknown, there is nothing to be met with but the *Empirical* way of curing. He might with as much reaſon have denied them the merit of bringing Poetry, Oratory, Sculpture or Painting to perfection. This treatiſe I think is one of the moſt unaccountable I ever read: the author has ſhewn us, that he had a good deal of ſcatter'd learning, and that at the ſame time he did not want talents to abuſe it, by giving an ill turn to every thing he read. How much the art of

Phyſick

Phyſick was improv'd, poliſh'd and perfected by the *Greeks*, has been accurately explain'd by Mr. *le Clerk*; and I ſha'nt here miſpend my time or yours, in arguing with a Writer, who ſeems to know ſo little of the ſolid part of this Profeſſion, that he will ſcarce allow it to be any Art at all. Nay, he is ſo ridiculous, as to quote *Sextus Empiricus*, the famous *Sceptick*, for one of the authors[f], who was appriſed of the *Uncertainty* of Phyſick: whoſe very principle it was, to allow no manner of *Certainty* in any thing, not even in a *Mathematical Demonſtration*.

I cannot omit ſaying ſomething of one Author more, whom we may reckon one of the ancients, tho' not properly a Writer in Phyſick, *Nemeſius*, Biſhop of *Emiſſa*, who wrote a treatiſe concerning the *Nature of Man*, near the end of the *fourth* Century: becauſe the *Oxford* editor aſcribes *two* diſcoveries to

[f] 464.

him, one of which was the moſt conſiderable, that ever was made in Phyſick. The firſt is concerning the *Bile*, "which is conſtituted, as *Nemeſius* ſays, "not only for it ſelf, but for other "purpoſes: for it helps digeſtion, and "contributes to the expulſion of the "excrements; and therefore it is in a "manner one of the nouriſhing powers: "beſides, as a vital faculty, it imparts "a ſort of heat to the body. And "for theſe reaſons it ſeems to be made "for it ſelf: but becauſe it purges the "blood, it ſeems to be form'd for the "ſake of the blood." Here, ſays the Editor, the ſyſtem of the *Bile* is plainly and accurately deliver'd; that very ſyſtem, which *Sylvius de le Boe* with ſo much vanity boaſted he had invented himſelf. And indeed ſo far is true, that here is the intire foundation of *Sylvius*'s reaſoning: and if this Theory

be of any uſe in Phyſick, *Nemeſius* has I think a very good title to the diſcovery. But there follows a much more material point; and the Editor contends, that the *circulation* of the blood, an invention which the laſt century ſo much bragg'd of, was known to *Nemeſius*, and deſcribed in very plain and ſignificant terms, which are theſe. "The motion of the pulſe[b] takes its riſe from "the heart, and chiefly from the left "ventricle of it: the artery is with "great vehemence dilated and contract-"ed, by a ſort of conſtant harmony "and order. While it is dilated, it draws "the thinner part of the blood from the "next veins, the exhalation or vapour "of which blood is made the aliment "for the vital ſpirit. But while it is "contracted, it exhales whatever fumes "it has thorough the whole body, and "by ſecret paſſages. So that the heart

[b] cap. 24.

"throws

" throws out whatever is fuliginous " thorough the mouth, and the noſe " by expiration."

Upon this ſingle ſlender proof does he attribute this great diſcovery of the *circulation* to *Nemeſius*; and thoſe who have inſiſted, that it was known both to *Hippocrates* and *Galen*, have full as good arguments on their ſide. I will only ſay this, that from this very deſcription, and from what the ſame author ſays of the *Liver* in the ſame chapter, that it miniſters nouriſhment to the body by the veins, one may demonſtrably infer, that *Nemeſius* had no Idea of the manner, in which the circulation of the blood is perform'd.

I will not enter into a diſpute upon this head; but ſhall only content my ſelf with obſerving, that the true circulation was not at all rightly underſtood by a much later Writer, and that a very elegant and accurate one, *Columbus*: who, as he was an excellent *Anatomiſt*, above

above one hundred and fifty years ago, with the niceſt exactneſs, explain'd not only the *ſtructure*, but the *uſe* too of every part belonging to the heart, excepting a little miſtake about ſome of the *Valves*: and did in as clear a manner, as words could expreſs, ſhew, how by the contraction and dilatation of the heart and mechaniſm of its veſſels, the blood circulates thorough the lungs from the *Cava* to the *Aorta*, (no body, as he ſays himſelf, having either obſerv'd this, or written any thing of it) and from thence into all the parts of the body. In his language (as to the ſenſe, much indeed the ſame as we find in *Servetus*, a contemporary Writer, tho' much more fully explain'd) the lungs are for generating vital-ſpirits, and this he deſcribes in the following expreſſions. "[i] The "Wind-pipe diffuſes the air into "all parts of the lungs: the lungs

[i] lib. 7.

"mix

" mix this air with the blood, which
" comes from the right ventricle of the
" heart by the pulmonary artery. The
" blood by this continual motion of
" the lungs is agitated, attenuated, and
" mingled with the air, which air it
" ſelf by this colliſion and rarefaction
" is ſo prepar'd, that both the blood
" and air mix'd together, are taken in
" by the branches of the pulmonary
" vein, and thorough its trunk convey'd
" to the left ventricle of the heart; and
" they are convey'd hither ſo well mix-
" ed and attenuated, that there's little
" more left to do for the heart: there-
" fore after a little further elaboration
" here, which gives as it were the laſt
" hand to the vital ſpirits, there re-
" mains nothing elſe than that the heart,
" by the help of the *Aorta*, ſhould throw
" and diſtribute the blood into all the
" parts of the body." This is literally the ſenſe of this inquiſitive Anatomiſt, and we ſee how exactly conſonant to truth

truth his doctrine is: only he ſtops ſhort here, and does not at all explain, how the blood flows from the arteries to the veins. Nay, it is evident from what he ſays in ſeveral places of thoſe veſſels, that he did not in the leaſt comprehend any communication between them. For beſides that he aſſigns the carrying of vital ſpirits only to the arteries, in another diſcourſe he tells us, that the veins convey the blood from the liver, to all the parts of the body. And in this point chiefly, that is the intercourſe between the arteries and the veins, is his doctrine of the circulation deficient: however little it has been underſtood by thoſe who have writ for, or againſt *Harvey*. *Cæſalpinus* indeed drops the word *Anaſtomoſis*[k] (copying perhaps from *Servetus*, whoſe word it is[l]) by which he ſuppoſes the native heat may paſs from the arteries to the veins; but this in

[k] Quæſt. Perip. [l] De Trinitat. 5.

the time of ſleep only: and from the ſentence immediately following 'tis plain, that he had no notion of the circular progreſs of the blood; for he makes it only move like an *Euripus*, the very word he uſes, in a ſort of undulating motion from one extremity of the veſſel to the other, which is indeed the very idea *Hippocrates* himſelf had of the motion of the blood: and *Acquapendente* in direct terms deſcribes the blood as circulating by way of *flux* and *reflux* in the *arteries*. Were we indeed to reaſon from what theſe Writers ſay, concerning the circulation of the blood, both through the heart and through the lungs into the *Aorta*, the concluſion muſt demonſtrably be, that the blood which goes into the *Aorta* muſt return back into the *Cava*: elſe how could the conſtant current, which by their own account runs thorough the heart and lungs, be maintained? but 'tis as demonſtrable, that they did not perceive this conſequence,

which

which naturally and neceſſarily follows from their own principles. Neither is this ſo much to be wonder'd at: for *Columbus* and *Ceſalpinus* might as well go ſo far, and no farther, as that *Acquapendente* could diſcover and deſcribe the *Valves* of the veins, and yet be at the ſame time ignorant of the true uſe of them[m]: as it is very plain he was, from his own deſcription of them.

As this great diſcovery was entirely owing to our countryman, ſo he has explain'd it with all the clearneſs imaginable: and though much has been ſince written upon that ſubject, I may venture to ſay his own book is the ſhorteſt, the plaineſt, and the moſt convincing of any: as we may be ſatisfied if we look into the many apologies written in defence of the circulation, or have the patience to read the tedious un-

[m] De Venarum Oſtiolis.

inſtructive treatiſe of *Raymond Vieuſſens* [n].

This new doctrine of the *Circulation*, however proved beyond all doubt in a demonſtrative way, met with great oppoſition: and the inventor of it was obliged to bear the attack of numberleſs adverſaries; who generally in their anſwers ſhew'd more a ſpirit of contradiction, than any force of reaſoning. The learned *Gaſſendus* indeed acted very differently, and behaved with that ingenuity, which became a Scholar; and tho' he had formerly very ſtrenuouſly denied the *Circulation* and the communication of the chyle with the blood, yet at laſt was convinced of his error by *Pecquet*, the diſcoverer of the receptacle of the *Chyle*, and the tracer out of the *Thoracick duct* in a human body: and as ſoon as he was convinc'd, he expreſs'd great joy, that, dying as he

[n] De Sanguine & corde.

was

was, he had come to the knowledge of these *two* important diſcoveries: adding, that he look'd upon theſe *two* truths, which prove one another, as the two Poles, upon which all Phyſick for the future ought to turn.

From this diſcovery of our great Countryman many improvements, even in the cure of diſtempers, might be made: he had thoughts of compoſing ſuch a Work himſelf, to ſhew the advantages of this doctrine, in relation to practice, but was prevented by ſickneſs and death: the deſign of the Architect was very noble, and I wiſh ſome of his ſucceſſors might finiſh it. At preſent I ſhall hint only at two or three particulars, which will convince us, of what uſe a perfect knowledge of the circulation may be to us, if rightly applied, in the practical part of our profeſſion.

For inſtance, this doctrine will let us ſee the reaſonableneſs of tying up the arteries in *Amputations*, as it is pra-

practiced now by our Surgeons, and how much preferable this method is to that old painful and cruel one of ſtopping the blood by *Cauteries*, *Cauſticks*, or *Eſcharoties* alone. Beſides avoiding an extreme torment in this caſe, we know that the blood, by the laws of its motion, muſt continually bound againſt the *Eſchar* of the divided veſſel with ſuch a force, as nothing beſides a ligature can well reſiſt. The invention of this method was owing to *Parey* [a], who, as he ſays himſelf, had never either ſeen or heard of its being practiced before, but had taken the hint of it from a paſſage in *Galen* concerning Wounds, and made the experiment of it with ſuch ſucceſs, that he thinks it came into his head by *Inſpiration*. And no doubt, without inſpiration, if we would revolve often in our thoughts what the ancient Phyſicians have written upon any

[a] lib. x. 24.

par-

particular ſubject, new hints would occur to us not only in relation to that very caſe, but what may be applied, as in this inſtance from *Parey*, to ſome other. This practice of *Parey* was indeed before the diſcovery of the circulation; but yet I queſtion whether or no it would have been ſo much in vogue, did not this doctrine evidently convince men of the uſefulneſs of it: as we may haue leave to infer from obſerving, that 'twas a practice but ſlowly received in ſeveral countries, nay even in *France* it ſelf, if we may judge by *Vigierius's*[p] account of it; and but of late years revived, or rather introduced among our ſelves. However the *Germans* are but little acquainted with it; *Hildanus*[q] himſelf ſpeaks but ſlightly of it; and the *Dutch*, as *Nuck*[r] informs us, intirely reject it.

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[p] Chirurg. p. 39. [q] De Gangræn. & 4.
[r] Experim. Chirurg. 49.

This

This doctrine likewiſe explains to us, how upon amputation, when the trunk of the artery is cut off, the courſe of the blood is nevertheleſs preſerved: the leſſer arterial branches in this caſe ſupply the defect, and by diſtending themſelves gradually to a greater dimenſion, are able to furniſh thoſe parts with what is neceſſary for motion and nouriſhment. A Problem, which can never be ſolv'd by any other principles than thoſe of the circulation; and is ſo far from being an objection, as ſome ignorant Writers make it, againſt this doctrine, that it is one, and not the leaſt, demonſtrative proof of it.

Once more, this doctrine at firſt ſight ſhews us the true method, (as 'tis now practiced amongſt our own Surgeons, who yield to none either in their skill of Anatomy, or the ancient Surgery,) of treating *Aneuryſms*, which ariſe upon a puncture: how inſtead of uſing compreſſion, which ſeldom ſtops the current

rent in the artery, we ought, after having made proper ligatures, to divide the veſſel: and that we ought not only to tie the artery above the puncture, but below it too, as in the caſe of a *Varix*; in order to hinder any ſupply of blood from other branches, which every where almoſt in the body communicate with one another. It has been obſerved before, that the practice of another nation is very defective in this point.

Galen, and all who follow him, order that *revulſion* ſhould be always made on the *ſame* ſide, becauſe it may be greater: and the reaſon they give for it, if it be reaſon, is becauſe there is a greater conſent of the parts on the right ſide with the right veins, and of the left with the left. Accordingly for many years, for almoſt *two* centuries, 'twas as warm a controverſy as ever was in Phyſick, whether in a *Pleuriſy*, a vein ſhould be opened on the *ſame* or on the *oppoſite* ſide. I mention this chiefly to ſhew, that they

had no true notion of *revulſion*, before the circulation was demonſtrated, whatever ſome injudicious zealots for the ancients would pretend; and indeed 'tis impoſſible to underſtand any thing of this doctrine without a knowledge of the circulation. This in one moment lets us ſee, where the ſtrongeſt revulſion may be made; and as to the manner of bleeding mention'd in a *Pleuriſy*, it ſhews us, that bleeding on the *ſame* ſide, does indeed ſomewhat more immediately revell, but that at the ſame time the difference is ſo minute, that one wou'd wonder there ever cou'd have been any diſpute about it. I may add in regard to bleeding in general, that the Circulation has quite confounded and ſuperſeded all thoſe rules, which had been before with ſo much pains and formality laid down, as to opening, in particular caſes, this or that vein: and tho' the ignorant part of the faculty has loſt a good pretence of driving on this way a trade in Phyſick, and

of

of making a myſtery, where there is none; thoſe ſurely who underſtand their profeſſion muſt acknowledge, that they have this advantage at leaſt from the Circulation, of knowing exactly how indifferent it often is, which vein is made choice of; or, if there be any preference, of judging without any heſitation, which vein to chooſe.

But to reſume the thread of my hiſtory, I muſt come now to ſome other *Greek* writers in Phyſick of a lower rank, and a later date: but as the greateſt part of theſe contain little that is new, I ſhall content my ſelf with giving a very ſhort account of their works, and only be as particular as I can, in adjuſting their ſeveral *ages*; concerning which, I think, all our authors have left us in great confuſion. Tho' indeed this is the leſs to be wondered at, conſidering that from the time of *Agathias*, that is from five hundred and ſixty to the reign of *Iſaac Commenus* in one thouſand and ſixty, there is a

chaſm of *five hundred* years in the *Græcian* hiſtory; ſo that we know very little of all that interval, except what ſome ſlender account of the reigns of a few Emperors, chiefly *Mauritius* and *Heraclius*, furniſhes us with.

Palladius, call'd *Sophiſt* or *Jatroſophiſt*, was bred, as he himſelf ſeems to hint, at *Alexandria*. I place him firſt among the more modern *Greeks*, but cannot agree with a late learned author who computes, that he flouriſhed about the year one hundred and twenty-ſix*. St. *Albinus* gheſſes better at the age of *Palladius*, in ranking him after *Galen*, *i. e.* after the year two hundred: tho' *Albinus* is guilty of a great over-ſight in this matter, for he ſays in his Preface to the Tranſlation, which he has given us of the Commentaries of *Palladius* upon *Hippocrates*'s book concerning *Fractures*, that he thinks it is *probable* this author liv'd after *Galen*, ſince *Galen* does not mention him:

* Biblioth. Literar. N. 2.

where-

whereas he might have been ſatisfy'd from his own tranſlation, that it is *certain*: for there *Palladius* quotes *Galen*. Indeed he not only mentions *Galen* here, but in his other works very often: and it may be prov'd, that he lived not only after *Galen*, but after *Ætius* and *Alexander* too, whoſe words, as we ſhall ſee, he makes uſe of.

The commentaries upon *Fractures* are imperfect: however, what of them remains is enough to let us ſee, that we have no great loſs by it: the Text being as full and as inſtructive as the Annotations. Thoſe upon the *ſixth* of the *Epidemicks* go no farther than the *ſeventh* Section; the reſt, which included the *eighth*, being loſt. In theſe he with great perſpicuity and exactneſs, illuſtrates not only *Hippocrates*, but ſeveral paſſages of *Galen*: and obſerves particularly that the *Stone* increas'd much in his time, and was leſs curable; and he imputes this to the luxury of the age,

age, to much eating, and want of exerciſe [s].

The treatiſe of *Fevers* is clear and ſuccinct, but taken in a great meaſure out of *Ætius*: the chapter *de Epiala* [t] is word for word from that author; and in that concerning a *Hectick* [u], the remarkable compariſon of pouring water upon *Lime*, may plainly be traced not only in *Galen*, but in *Ætius* and *Alexander*.

The next chapter treats of a *Maraſmus*; and I beg leave by the by to correct a very great miſtake, which Mr *Chartier*, who has given us a very elegant edition of this piece, has made. Part of the deſcription of this diſtemper, is βλέφαρα ὡς ἁπλοΐων μυσταζόντων, which he tranſlates *palpebræ* Sacrificantium *ſimiles*. Beſides that there is no ſuch word in the *Greek* language, as μυσταζω, the ſenſe requires it ſhould be read νυσταζόντων, *dormitantium*. This very circumſtance of the eye-lids is in *Galen*, and expreſſed by the

[s] 162. [t] cap. 27. [u] cap. 17.

very

very ſame word, παραπλησίως νυστάζουσι διακείμενοι. The expreſſion of *Ætius* is ὑπνώττοντες, and of *Alexander* εἰς ὕπνον ἕλκονται.

There are ſeveral Manuſcripts of this piece in the library of *Vienna*, tho' none of them bear the name of *Palladius*; but are aſcribed ſometimes to *Theophilus*, ſometimes to *Stephen*, and ſometimes to both. In the title of one, it is ſaid to be taken from the *mouth* of *Theophilus*, as *Lambecius* at large relates [x]. However, if we would conſult *Palladius* himſelf, we ſhould be ſatisfied that he was the true author of this book, for he refers to it in his commentaries upon the *Epidemicks* [y]. You ſee here an inſtance, how little ſtreſs is to be laid upon the *Titles*, as they are often ſet down in Manuſcripts; which frequently carry the name of this or that author, as the wrong judgment, the fancy, or ſome ſecret view of the tranſcriber happen'd to lead him.

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[x] lib. 6. 88. [y] Sect. 6. 6.

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Indeed there are ſeveral tracts under the name of *Theophilus*, who goes by many and different titles, *Iatroſophiſta*, *Protoſpatharius*, and *Monachus*; the two laſt of which ſeem very contradictory to one another. *Lambecius* places this *Theophilus* in *Heraclius*'s reign: for this reaſon only, becauſe in *one* manuſcript[z] the book of *Feavers*, as was juſt hinted, is ſaid to be taken from the *mouth* of *Theophilus*; and therefore, ſince the ſame book is aſcribed to *Stephen*, who wrote in that reign, he thinks it follows that *Stephen* was one of his *auditors*. But the authority and the reaſoning equally ſeem ill ſupported; and I think what has been ſaid of this very treatiſe juſt before, is ſufficient to refute ſuch an opinion. I ſhould rather be inclined to believe, from ſome barbarous words, which he intermixes in his Writings, that he liv'd after that time. He is the *firſt* Author now extant, who

[z] 16.

has

has treated profeſſedly of *Urines*: and he has very well explain'd the cauſes of their colour and conſiſtence; what diſtempers they reſpectively indicate, and what prognoſticks may be drawn from them. There are here ſeveral paſſages the ſame, and expreſs'd in the ſame words, as we may read in a book upon the like ſubject, falſely aſcribed to *Galen*, as will eaſily appear to any one, who compares them. He tranſcribes often out of *Ætius*. He has written in much the ſame manner concerning the *Fæces*. We have alſo extant *two* works of this *Theophilus*, *The Structure of the human Body*, and *Commentaries upon the Aphoriſms of* Hippocrates: the laſt are ſhort and plain, and ſhews him to be no leſs verſed in *Ariſtotle's* notions, than well acquainted with the ſenſe of *Hippocrates*. But in both theſe works, and eſpecially the firſt, he takes the greateſt part out of *Galen*; whoſe books concerning the *uſe* of the parts he very often ſo religiouſly copies,

that in the deſcription of the *Wind-pipe*, he quotes the very ſame verſe out of *Homer*, which *Galen* does,

Κλαγγηδὸν δὲ πίπτουσι ἐπ' ὠκεάνοιο ῥοάων.

But where this author varies from *Galen* or adds to him, will be better explained by an ingenious gentleman, who intends to give us, what is ſo much wanted, an edition of this and ſome other *Anatomical* Pieces of the ancients.

The Aphoriſms I mentioned are printed under the name of *Philotheus*; and in the *Vienna* Manuſcript are aſcribed to *Stephen*.

The treatiſe concerning the *Pulſe*, which we have tranſlated under the name of *Philaretus*, is in the Manuſcript there ſaid to be written by *Theophilus*: and perhaps not without reaſon. For the ſtructure of the human body is done much in the ſame manner; he ſays others had written upon this ſubject either

ther too imperfectly, or too prolixly: by the laſt expreſſion he ſeems to mean *Galen*, of whom indeed he gives us here only an Epitome, drawn out of his books of making a Prognoſtick from the Pulſe.

Stephen the *Athenian* or *Alexandrian*, called ſometimes the one, and ſometimes the other from the place either of his birth or his reſidence, wrote a commentary upon *Galen*'s firſt book to *Glauco*: a book writ with ſo much perſpicuity, that it does not ſeem to want any comment to make it more intelligible. But there is reaſon to think, that the chief phyſical learning of his time, conſiſted in reading upon *Galen*: and *Abi Osbeia*, the *Arabian* Biographer, tells us of ſeven *Alexandrian* Phyſicians, among which *Stephanus* is one, who digeſted the Works of *Galen* into *ſixteen* books; which again, according to the different matter, they divided into *ſeven* Claſſes: that theſe were the only books they ſtudied; and that in their turn,

they made it their whole buſineſs to comment upon them and explain them to their auditors. And therefore it is not at all probable, that he lived in the *third* Century, as Mr. *le Clerc*, without any authority, ſuppoſes: and indeed it is plain from this very comment of *Stephen*, that he was much more modern; for he himſelf mentions very ancient expoſitors [a] of this particular book of *Galen*. And upon conſidering what he ſays in *Section* 140, concerning a *Quartan*, to me he ſeems to allude to a wrong interpretation, as he repreſents it, which *Alexander* [b] had made of *Galen*'s ſenſe in this place. If this Writer be the ſame with *Stephen* the *Chymiſt* (as he is call'd) his age is eaſily known: for that author dedicates his work *de Chryſopœiâ* to *Heraclius*, and this will make his age conſiſtent with what has already been obſerved. We read of a *Stephen* too, and

[a] S. 98. [b] lib. 12. 8.

an *Alexandrian* likewiſe, in this very Emperor's reign, who was a famous Aſtrologer, and foretold the great power to which the *Saracens* ſhould arrive, as they did in ſome years after. *Vanderlinden* calls *Stephen* the laſt of the old *Greek* authors; though, if this account of his age be true, it will appear that ſeveral others wrote in *Greek* after that time.

Of theſe *Nonus* ſeems to be in order next; who compos'd a ſort of a Phyſick-manual, in which is contain'd ſome ſhort account of moſt diſtempers and their cure. He inſcribes it to *Conſtantin Porphyrogenitus*; who according to *Lambecius* was the *ſeventh* Emperor of that name, the ſon of *Leo*, and died in nine hundred fifty nine; and who, as he had ſome tincture of learning himſelf, was a great Patron of it. But *Jer. Martius*, who publiſh'd an edition of this author in *Greek* and *Latin*, thinks the *Conſtanſtin* here meant (a *Porphyrogenitus* as well as the other) was the ſon of *Conſtantin Ducas*,

Ducas, who died in 1067; for this reason, that the father *Ducas*, though unlearned enough himself, was an admirer and encourager of letters, and had this saying often in his mouth, *That he had rather be ennobled by Learning than by Sovereignty*. Accordingly we find the *Pselli* made some figure in learning about that time.

To which of these *Constantins Nonus* inscrib'd his Work, is not very material: I shall only take notice, that we may collect from a passage in *Anna Comnena*'s history, that in the interval between these two Emperors, learning was extremely declining, if not quite extinct [c].

This epitome is little else than a transcript from *Ætius*, *Alexander*, and *Paulus*. For instance in the chapter concerning a *Carus*, what he says [d] of the *anterior* part of the brain is taken from *Alexander* [e] and *Paulus* [f]. The direction

[c] lib. 5. [d] 28. [e] 1. 4. [f] 3. 9.

to

to *bleed* in a fit of the *Stone* [g], is evidently copied from the latter author [b]; and from the former [i] is transcribed the observation and distinction he makes about bleeding and purging in a *Pleurisy* [l]; though *Moreau*, who quotes the very words from him, takes no notice of it. Many of the medicines he recommends are in so many words describ'd in *Ætius*, *viz.* The *Collyriums* of *Erasistratus*, and those made of *Frankincense*, and of the Plant call'd *Glaucium* [m], the applications for the face in an *Elephantiasis* [n], &c. the antidote of *Esdras* [o] and others. *Nonus* is so modest as to quote no author; which very well became one, who had so little of his own. Nay he is so free with the labours of his Predecessors, that he even assumes their experience to himself: he gives a particular description of *Melancholy* [p], and with an air of a great

[g] 174. [b] 3. 45. [i] 6. 1. [l] 129. [m] 49. 4. 5. [n] 205. 226. n. 13. [o] 33.

Pra-

Practitioner, is full of the good effects he had ſeen himſelf from the *Armenian* Stone, and therefore prefers it to *white Hellebore*: he talks very ſenſibly about the bite of a *mad Dog* [p], and remarks, that when once a *Hydrophobia* comes on, he never, in all his experience, knew one recover: and yet every word in the *firſt* caſe is tranſcrib'd from *Alexander* [q], and in the *latter* from *Paulus* [r]. *Barchuyſen*, you may obſerve, treats him as an original Writer, and employs a whole paragraph to explain his notions as to the cauſes of diſtempers, who had no one notion but what he borrowed.

In ſome of the Manuſcripts at *Vienna*, this piece is divided into chapters, as it is printed; in others into books; but in all of them it goes under the name of *Theophanes*, without the leaſt mention of *Nonus*; and in the title is ſaid chiefly to be collected out of *Oribaſius*, tho'

[p] 270. [q] 1. 17. [r] 5. 3.

by

by the account already given it is very plain, that the collector, whoever he was, was more beholden to other Writers.

Michael Pſellus liv'd not long after *Nonus*, and inſcribed the book, which he put together concerning the qualities and virtues of Aliments, to *Conſtantin* the Emperor. *Lambecius*[s] thinks this *Conſtantin* is he, who is call'd *Monomachus*, and who reign'd from 1043 to 1055: but if, according to his account, *Pſellus* died in 1078, it is at leaſt as probable it might be *Conſtantin Ducas*: and what adds to the probability is, that it appears from *Zonaras*[t], he was Præceptor to *Michael Ducas*, that Emperor's ſon. The ſame *Zonaras* gives this Writer the character of a Perſon wholly unfit to have the tuition of a Prince, as being not at all qualified in any ſort of letters: but *Anna Comnena*[u], who lived a few years af-

[s] Biblioth. Cæſar. 6. 208. [t] lib. 18. [u] lib. 5.

ter him, on the contrary, extols him as one who was a perfect maſter of Philoſophy, one of great natural Parts, and of profound learning both *Greek* and *Chaldaick*. The ſame encomiums are beſtowed upon him by *Leo Allatius*, who (by his Diſſertation *de Pſellis*) ſeems to be fond of this very name, and deſcribes him not only as πολυγεωφώτατον, but as one in the firſt rank of Writers. However there is nothing to be found in this Treatiſe, which can do any Author much credit: for it is only a collection from the elder *Greek* Phyſicians, who themſelves collected this part of knowledge chiefly from *Galen*. He was perſecuted and ſtrip'd of every thing by *Nicephorus Botoniates*, turn'd *Monk*, and ſoon after died, very old. There are many other tracts writ by this Author; an account of which we may read at large in *Leo Allatius*.

And yet, tho' *Pſellus* was ſuch a compiler as has been mention'd, *Simeon* of

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Antioch, writing upon the ſame ſubject, but, indeed, in a very impure ſtyle, copy'd moſtly from him: which is the more extraordinary, ſince the book he tranſcribed from, was then freſh in every one's memory: for *Simeon* muſt have been his contemporary, tho' no doubt younger, becauſe he dedicated this treatiſe to *Michael Ducas* call'd *Parapinaceus*, who reſign'd the Empire in 1078, the very year in which *Pſellus*, as we are informed, died. There are many other works of this *Simeon*: particularly we owe to him the tranſlation (out of *Arabick* into *Greek*) of a very fantaſtical book, concerning the wiſdom of the *Indians*, which *Perzoes*, a Phyſician, collected at the deſire of *Choſroes* King of *Perſia*.

We have extant likewiſe a little Treatiſe upon the *Gout*, written by *Demetrius Pepagomenus*, and dedicated to *Michael Palæologus*: about the year 1260, if the *firſt* Emperor of that name be un-

* Bibl. Gr. Vol. 3. 17.

derstood; and if the *second*, about 1310. This discourse, though containing little extraordinary, and being collected out of other Writers, chiefly *Alexander*, yet is far from deserving the character, which *M. Musurus*, his translator, bestows upon the Author, (by name unknown to him) of *infans & elinguis*, &c. as if he could not express what he meant. *Fabricius* seems to imagine, that the treatise falsely ascribed to *Galen* concerning the cure of the *Stone*, might be writ by this Author, *Demetrius*: but how he comes to imagine so, I cannot divine; unless the affinity of these *two* distempers might have given him some ground to suspect, that they were both treated of by the same Author.

Actuarius, the son of *Zachary*, so called without doubt from the employment he held as chief Physician[1] to the Emperor,

[1] Codin. lib. 2.

peror, is an Author of a better character than any of the reſt I have mentioned. He wrote ſeveral treatiſes, in which occur many things worth our reading. He practiced at *Conſtantinople*, and, as it appears, with ſome degree of credit: his *ſix* books concerning the method of cure being compiled for the uſe of one of the chief Officers at Court, the Lord Chamberlain, who was ſent upon an embaſſy into the North. *Fabricius*, by miſtake, makes *Actuarius* himſelf the Embaſſador. In theſe books, tho' he chiefly follows *Galen*, and very often *Ætius* and *Paulus* without naming them, yet he makes uſe of whatever he finds to his purpoſe, both in the old and modern Writers, as well *Barbarians* as *Greeks*: and to do him juſtice, we may find ſeveral things in him not to be met with any where elſe.

This Piece he calls a little Book or Compendium, writ extempore; and, as he ſays in ſeveral places, it was deſigned only

only for the private uſe of this Embaſſador, who being ſomewhat verſed in the knowledge of Phyſick himſelf, might eaſily have recourſe to it upon any occaſion: and therefore you may obſerve there is nothing ſaid in it relating to *Surgery*, or the diſtempers of *Women*. Tho' the Author, I confeſs, ſometimes forgets himſelf, and does not always keep up to his deſign; elſe we ſhould have found no mention of diſeaſes, particularly the *Aphthæ*, in children. In the firſt two books he treats of the cauſes and ſigns of diſtempers; in the two next, of the cure of them in general and in particular; and in the two laſt he deſcribes all the inward and outward remedies; ſome of which he ſays he takes from the *Greeks*, ſome are his own, and ſome are ſuch as he had heard of; but rarely adds the name of the author, leaſt that might raiſe too high an opinion of the medicine.

In

In the *third* and *fourth* book, as well as in other places, he talks much of his *own* experience: in ſpeaking of the bite of a *mad Dog*, he ſays he has known a *Hydrophobia* ſucceed after a *twelve-months* diſtance: ſome tell us, he ſays, that it will appear after *ſeven* years; and here he plainly means *Paulus*, whoſe words they are, tho' he does not name him. He has ſome *new* and proper remarks, where he treats of the *Colick*[z] and inflammations of the *Liver*[a]: the diſtinction he makes in the cauſes of *Palpitation* ſeems to be his own[b], and is not taken notice of, as I can find, any where; *Oribaſius*, *Ætius*, and *Paulus* only tranſcribe what they ſay, which indeed is very little upon this head, from *Galen*. He tells us, that this diſorder generally ariſes from too great a heat or plenitude of blood; but not always; for ſometimes *vapours*, which fume upwards, may produce it. And the difference may be found out, particularly

[z] 416. [a] 407. [b] 403.

thus

thus: if it proceeds from the first, the Pulse will be *unequal*: but there is no necessity, that it should be so in the latter. And surely he gives as rational an account of the causes, which occasion this violent motion of the heart, as any who have writ since his time. If we look into the *Arabian* Authors, who wrote before or in his age, we shall find they generally attribute this distemper to a *cold* cause; *Paracelsus* ascribes it to a dissolution of his *Tartar*; *Helmont* to an acidity of the native *Gas*; *Sylvius de le Boe* chiefly to the corrosive vapours from the *Pancreas*. It will be too long to repeat all the Hypotheses of fanciful Writers, which relate to the origin of this disorder: for a taste of the rest, I shall only give you one from a *German* Author, *Dolæus*, who has written, as he styles it, an *Encyclopædia* of all Physick, in order to instruct us in the right notion of each distemper. "Palpitation, "says he, is a disorder, wherein *Car-*

"*dimeleck*,

" *dimeleck*, the King it ſeems who keeps " his reſidence in the ferment of the " heart, finding himſelf attack'd and " oppreſs'd by a civil War, rais'd by a " diſaffected Party among his ſubjects, " exerts himſelf all he can to drive out " the enemy, and calling in to his aid " his ancient good ally, *Microcoſme-* " *tor*, Governor of the *Animal Spirits*, " he gives battle to the diſturbers of his " reſt." But to paſs by this idle jargon, and to enter into a more rational Pathology of *Palpitation*; what *Aſtuarius* ſays of the unequal Pulſe in the caſe of *plenitude*, we find often by experience is very true. And this inequality of the Pulſe is often a fore-runner of not only a *Palpitation*, but of a *Syncope* and ſudden death, and indicates ſome obſtruction about the Heart; as *Galen* prognoſticated in the caſe of *Antipater* the *Phyſician*, who died ſoon after in this

[illegible]

manner. The Pulſe indeed in theſe violent commotions, is not only unequal, as to time or ſtrength, but frequently *intermitting*. For the heart meeting with a reſiſtance from the blood, either in the *Pulmonary Artery* or the *Aorta*, and being not immediately able to overcome it, ſuſpends as it were its contraction, 'till it is reinforced with a ſufficient ſupply of Spirits to drive the blood on in the uſual channels. Therefore we may obſerve, that in a fit of very ſtrong palpitation, the diſtance between the pulſations is greater; and the longer the interval is, the more violent they are. This is the caſe in great fulneſs of blood: hence *Galen* obſerves, that upon this very account, thoſe are moſt ſubject to *Palpitations*, in whom the *Hæmorrhoids* or *Meniſes* are ſuppreſs'd. This complaint likewiſe may not only be owing to plenitude, but either to an exceſſive rarefaction, or too great a coheſion and tenacity of the particles of the blood, or

to

to any large quantities of *wind*, which oppreſs and diſtend the *Cheſt* or the *Lower-belly*. For one or other of theſe reaſons we ſee a Palpitation of the Heart is a familiar ſymptom, which attends *Hypochondriacal* and *Hyſterical* perſons, as *Actuarius* obſerves: and *Hollerius* deſcribes a caſe relating to this diſeaſe, where the *Pericardium* was ſwell'd with *wind* alone to a vaſt dimenſion; and no other cauſe appear'd, which cou'd occaſion the diſorder.

Actuarius ſays more of the cure of a *Palpitation*, than any of the other *Greek* Phyſicians; beſides *Alteratives*, which muſt be adapted to the cauſes of the complaint and the conſtitution of the patient, he lays the chief ſtreſs upon *bleeding* and *purging*; the laſt of which methods I believe is firſt mentioned by this author. And certainly as the intention of curing, where the diſtemper ariſes from ſome particular ſtate of the *Spirits* and the *Blood*, muſt be either to di-

minish the influx of Spirits into the Nerves, or to take off the reſiſtance in the veſſels of the Heart: gentle *Evacuations* ſeem to anſwer both theſe ends, eſpecially *bleeding* and *purging*; both as they empty, and as they revell. I believe there is no *Palpitation*, which is properly original or *Idiopathick*, and which depends upon an ill ſtate of blood, wherein both theſe ſorts of applications are not rational, whatever *Sennertus* may dictate otherwiſe: and I have often wonder'd, that our countryman, Dr. *Willis*, mentions neither of them in his method of curing this diſtemper. *Piſo*, no ill practitioner, recommends both [4], and ſo indeed do many practical Writers: but they are ſo full of ſalvo's and cautions, that it is hard to underſtand from them, where to apply either of theſe remedies, and where not. Certain it is, that *Galen* adviſed *bleeding* univerſally;

[4] Sect. 3.

and

and it is a remarkable case[a] he gives us of one, who every spring was seiz'd with a violent Palpitation: *bleeding* every spring *three* years successively in the fit, took it off; which the patient observing, the *fourth* year he prevented the fit by bleeding earlier, and had the like success for several years after. In the case of *plenitude* all agree upon *bleeding*; but *Salius*[b] seems to be in the right, when he prescribes it, whether there be any plenitude or not. For certainly if we take this *Palpitation*, as proceeding either from too great a hurry in the Spirits, or from too great a rarefaction or cohesion of the blood, which may produce a stronger resistance in the outlets of the Heart, diminishing the quantity of the blood must in every respect relieve. And therefore we see in *Symptomatical* palpitations, which arise for instance, from the *Menses* or *Hæmorrhoids* suppres-

[a] Loc. affect. 5. 2. [b] Curat. particul. affect.

sed,

ſed, as ſoon as ever nature recovers her uſual courſe, this diſorder of the heart goes off. Nay, the ſudden eruption of the latter, where it has not been habitual, ſeldom fails of removing this complaint. It is without doubt a very wiſe rule, which *Sennertus* lays down, that when an exceſs of water in the *Pericardium* occaſions the *Palpitation*, we ſhould neither *purge* nor *bleed*: which if we did, we ſhould certainly find the attempt ineffectual; the cauſe of the diſtemper being beyond the reach of theſe applications. But how a *warm Electuary*, a *hot Loaf*, or an *aromatick Bag* ſhould diſcuſs or waſt this Water here, which he propoſes, is equally as inconceivable, as how it ſhould be drawn off by bliſtering upon the *Sternum*, which ſome recommend, and which in his opinion is incomprehenſible. The caſe he deſcribes, I doubt, is incurable; and therefore we may ſpare our pains in arguing, whether *bleeding* be proper or no. I muſt here

here add one remark, that the cure of an *original Palpitation* has been omitted by moſt of our Writers in Phyſick, who have generally directed all their rules of practice to thoſe of the *Sympathick* kind only[c]: tho' certainly there are *Palpitations*, which depend upon no other formed diſtemper, nor yet upon any fault of the *Heart* or *Pericardium*, and which may be removed by art, as *Actuarius* here propoſes.

Actuarius is the firſt *Greek* writer, who has mention'd or deſcrib'd the milder ſorts of *purging* medicines, ſuch as *Caſſia*, *Manna*, *Sena*, *Myrobalans*: the two laſt he ſays were brought from foreign parts to his country, *i. e.* from *Syria* and *Egypt*. *Sena* he deſcribes as a fruit; by which no doubt he means the ſame thing, as *Serapion* does by the *Vagina*, and *Meſue* by the *Folliculus*, which contains the *Seed*: for neither theſe authors, nor *Actuarius*

[c] Vid. River.

men-

mention any thing of the *leaves*. And tho' these are chiefly in use now, yet the *pods* are sometimes made use of too; and by what we can learn from these Writers, were probably the only part of *Sena*, which was then administred in Physick. He adds, that this Simple is very effectual in purging off the *Phlegm*, as well as the *Bile*: the first quality is what the *Arabian* Writers take no notice of. What he relates of its coming from *Syria* as well as *Ægypt*, agrees with the best accounts we have of this Plant: that which is brought from the *Levant* being still esteemed the most valuable. As to these several sorts of purges he speaks of, he professedly takes from the *Arabians*, whom he calls *Barbarians*, who without dispute first introduced these Simples into Physick. He gives the same account of the three sorts of *Myrobalans*, as they do; and quotes the name of the *Emblica & Bellirica* in their own language. These *two* last,

tho'

tho' in their qualities they have a great affinity with the *Myrobalans*, yet are here distinguished from them, as they are indeed by all the *Arabians*. *Myrepsus* seems to be the first who confounds them with the *Myrobalans*, and therefore mentions *five* Sorts of them, as the moderns do generally after him. What *Actuarius* says of the composition of all these sorts [b], which is called *Tryphala*, or rather *Typhera parva*, (for *Triphylas*, as *Gesner* [c] would read it, seems too far-fetch'd) is exactly the same we meet with in *Serapion* [d] and *Mesue* [e], whom he calls the *Barbarous* Wise-men, and is recommended by them in the very same cases. He employs a whole chapter in treating of *Syrups* and *Julepes* [f], in both which, *Sugar* is generally an ingredient: and these, no doubt, he likewise took from the *Arabians*. Hence it is, that he is supposed by some to have been

[b] Meth. Med. 5. 8. [c] Epist. 1. 22. [d] Simpl. 95. [e] 5. 8. [f] 5. 4.

well skill'd in the *Arabick* tongue. But whatever acquaintance he might have with some of the *Arabian* Medicines, it is very remarkable he treats of no other distempers, than what are to be found in the other *Greek* Authors; and does not mention any of those diseases, which the *Arabians* first took notice of, not so much as the *Small Pox*. The *Sarracens* first brought in this distemper, and wherever their Arms prevailed, this spread itself with the same fury in *Africk*, in *Europe*, and thorough the greatest part of *Asia*, the *Eastern* part especially: and it seems very surprizing, that in several hundred years, it should never appear in the *Grecian* Empire: as, if we consult not only the Physicians, but the Historians of that Time and Nation, we have reason to believe it never did, especially when they never fail to take notice of an *Earthquake* or a *Plague*.

Another

Another thing, which are meet with in no *Greek* Writer else before *Actuarius*, is the mention of *Distilled Liquors*, as the *Rhodostagma*, and the *Intybostagma*, which the translator calls *Stillatitius liquor Rosarum, & Aqua quam Intybus stillavit*: and which are by the Author us'd as ingredients in a Julep. *Gesner* indeed contends,[b] that these liquors here specified, are not prepared by any *Chymical* Process, and are nothing more than *Syrups* of those Plants; just like the *Rhodostacton* described in *Paulus*. Mr. *le Clerc*, following the opinion of *Longinus*, thinks otherwise; and has shewn very plainly, that the *stillatitious* liquor of Roses mention'd by *Actuarius*, is very different from the *Rhodostacton* of *Paulus*, which is only made with the juice of roses and honey boiled up together. His judgement seems to be very right in this matter; and as a further proof

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a Method. medend. 5. 4. b Præf. Euonym.
c lib. 7. d Epistol. lib. 1. 53.

of it, give me leave to obſerve a paſſage or two in *Nic. Myrepſus*, one of the laſt of the *Greeks*, and who often copies from our Author. He deſcribes the *Rhodoſtaffon*[m] of *Paulus*, only with this difference, that he ſays, it may be made with ſugar, as well as with honey: then he deſcribes the *Hydroroſatum*, as it is delivered down to us by *Ætius* and *Paulus*, a medicine much like the former, with this variation alone, that water is added to the roſes: and after that he proceeds to give the receipt of this very *Julep* in *Actuarius*; which proves at leaſt, that he thought it a preparation very diſtinct from the other *two*. And it muſt appear very evident to any one, who conſiders the compoſition itſelf, that it is a very abſurd one, unleſs the *diſtilled* roſe-water be meant: for otherwiſe it is juſt a double trouble, and making the medicine twice over, with

[m] Sect. 39.

the

the very ſame ingredients, to little purpoſe.

Mr. *le Clerc* ſuppoſes that *Actuarius* was bred up in the ſchool of the *Arabians*, and learnt ſomewhat of the *Chymical* Art from them: but this ſeems to be a mere conjecture, founded upon no authority whatever. For though without diſpute *Actuarius* knew, as has been remark'd, ſome of the Medicines they introduced, which might be owing to ſome caſual commerce and communication at that time between the *Greeks* and the *Arabians*, yet it does not in the leaſt appear, that he was vers'd in their phyſical Writings: as one may be well acquainted with a Drug, and the uſe of it, which comes from the *Eaſt* or *Weſt Indies*, without knowing any thing further of the *Theory* or *Practice* of Medicine in thoſe Countries.

As to this point of *Diſtillation*, or of the introducing any *Chymiſtry* into Phyſick, Mr. *le Clerc* fixes the Epoche of it

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in the time of *Avicenna*, who, as he ſuppoſes, *firſt* applied this ſort of knowledge in the way of Medicine. I ſhall not here enter into any diſpute concerning the Origin of medicinal Chymiſtry; only I muſt obſerve, that if it be, as perhaps it may be, derived from the *Arabians*, the honour of the invention ought rather to be reſtored to *Rhazes*: for not to mention *Mercury* extinct and ſublimate, which he takes notice of[ſ] likewiſe, *Oyl* of *Eggs*, the only *Chymical* Medicine as I can find in *Avicenna*, is deſcribed by that Author. *Rhazes* beſides gives us the firſt account of the *Oleum Benedictum* or *Philoſophorum*, and is very particular in explaining the manner of making it in a *Glaſs Retort*, ſuch as will bear the fire, and well *luted* (*luto ſapientiæ*, ſays the interpreter) increaſing the fire gently and by degrees, 'till a red oyl comes off by *diſtillation*.

ſ Ad Almanz. 8. 42.

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This is the first Writer, I believe, who gives the least hint of *Chymical* Medicines; for what we find in the old *Greek Chymists*, as they are called, relates only to the fusion or transmutation of Metals. Mr. *le Clerc* pitches upon *Avicenna*, as the *first* introducer of *Chymistry* into Physick; for this reason, because in him, he says, occurs the first mention of a *Chymical* remedy, tho' but of a single one, which is *distilled Rose-water*; and he quotes *two*[1] places out of him to that purpose. But if he would look into *Avicenna* more carefully, he would find that there is not the least hint of *Distillation*, but a very plain direction how to *boil* the Roses in Water, the same as the *Greeks* used in making the *Rhodostacton* and *Hydrorosaton*: and what *Gesner* says of the old *Arabians*, I believe is true, that wherever the *water* of any plant occurs in their Writings, there is meant

[1] De Viribus Cordis & Pleurit.

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nothing more than a *Decoction*. And it is certain, that of all the *Arabian* Writers, *Joh. Damascenus* called *Mesue*, who lived in the latter end of the *twelfth* Century, in the reign of *Frederick Barbarossa*, is the *first*, that has described the process of making this water in the *Chymical* manner.

And yet there is reason to think, that the *distilled Rose-water* was in use among the *Greeks* before this time. There is a passage in the history writ by *Anna Comnena* very particular, and which comes up to this point; where, upon the Emperor's fainting away, some of this liquor was poured down his throat, and brought him to his senses; the words[p] are τοῦ τῶν ῥόδων σταλάγματος. This expression cannot, I think, with any propriety of language, be adapted to signify either the *Syrup*, *Decoction*, or *express'd* juice of Roses; and when it is

[p] lib. 15. sub fine.

applied

applied to the liquor of any Plant, it is only then, when upon inciſion that liquor falls from it by drops, as in Vegetables which yield any Gum or Balſam. Beſides in the caſe reported in this Hiſtory, one cannot eaſily imagine, that plain *juice* of Roſes could ever have been thought upon as a *Cordial* in ſuch an extremity. The death of this Emperor, *Alexius*, happen'd in 1118: and therefore ſuppoſing that in this place is meant the *diſtilled* water of Roſes, it appears, that it was known to the *Greeks* ſoon after the time of *Avicenna*.

By the way we may take notice, that the Princeſs, the writer of this hiſtory, as ſhe was reckon'd very learned in many Arts and Sciences, ſeems to have had ſome ſmattering in Phyſick. We find her very buſy in feeling her Father's Pulſe, and forming ſome judgement as to his ſtrength, upon it: ſhe gives a very circumſtantial account of his illneſs, and obſerves how true was the prognoſtick,

which the Physician, then in great credit, *Nic. Callicles* made in that case, when the rest of the Physicians were against purging, after the *gouty* matter had settled in the shoulder: he foretold, that, since it had left the extremities, it would, unless remov'd by this method, soon fall upon the nobler parts, as it did; upon which an *Asthma* quickly succeeded, and, not long after, Death.

We have besides in this history, a very long and elaborate description of a magnificent *Hospital* erected for the sick by *Alexius*: and as this seems to be one of the first endow'd foundations of the kind among the *Greeks*, and therefore may justly claim a place in a history of Physick, I hope I shall not be thought to step much out of my way, if I give a very short extract of it. *Alexius* built a new Town in a quadrangular form, near the mouth of the *Euxine* Sea; and among these new-erected buildings, there were *Hospitals*, which he founded out of compassion

paſſion for human infirmities, and for the comfortable ſubſiſtance of the maimed and the invalids. One might ſee there the blind and the lame, as formerly in *Solomon*'s Porch, which was fill'd with the diſeas'd of all kinds. The building was double, and raiſed two Stories high. It was of ſuch a vaſt extent, that an entire view of it could ſcarce be taken in one day. Tho' the inhabitants of this Town, and thoſe placed in this Hoſpital, had neither lands nor poſſeſſions, and were reduced to a poverty equal to that of *Job*, they never fail'd to receive from the liberal hand of this Prince, every thing that was neceſſary for their maintenance and ſupport. And what is more ſtrange and ſurprizing, the Perſons who ſeem'd to have nothing, had their Receivers and Stewards; inſomuch that thoſe of the firſt Rank picqued themſelves in taking care of their affairs. By which means great Purchaſes were made, and great

Benefactions continually given to carry on ſo charitable a work, which ſhe, the Author of the Hiſtory, liv'd to ſee finiſhed. But *Alexius* firſt made the eſtabliſhment of it, aſſign'd the revenues for it both by Land and Sea, and order'd that one of the prime Miniſters ſhould always have the Inſpection of it. Tho' there were ſoldiers, who had been diſabled, and old men incapable of any labour entertain'd here, it was called the *Hoſpital of Orphans*, becauſe generally there was a greater number of theſe than of any others. There were Letters Patents ſeal'd by the *Golden Bull*, to aſcertain and ſecure the funds and the annual income of it. The receivers were obliged to keep an exact account, in order to juſtify themſelves, that they did not embezzle that money which was allotted for the poor. *Procopius* tells us indeed, that *Juſtinian* founded ſeveral ſuch Hoſpitals; but gives no particular account of them, as he does of the other Edifices

fices built by that Emperor. And upon examining the ancient Hiſtory not only of *Greece*, but of other Countreys, one would be ſurprized to find how little occurs, with regard to foundations of this kind.

But to return to *Actuarius*, and to conclude what I have to ſay of his Treatiſe, concerning the *Method of Cure*, the Author ſeems to be very curious in the choice and deſcription of his Medicines; and this work of his may paſs very well for a good practical Syſtem of Phyſick.

The *two* Books concerning the *Spirits* are written in a *Phyſiological* way; and all his reaſoning in this diſcourſe, ſeems to be founded upon the principles laid down by *Galen*, *Ariſtotle*, &c. with relation to the ſame ſubject. Therefore, as it is ſcarce of any uſe either in diſtinguiſhing or curing Diſeaſes, I ſhall forbear giving you any farther account of it: you find an abſtract of it in

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Barchuyſen. I ſhall obſerve only, that the ſtyle of this Tract is by no means impure, and has a great mixture of the old *Attick* in it, which is very rarely to be met with in the later *Greek*-writers.

This Author has likewiſe writ *ſeven* Diſcourſes concerning *Urine*, where he has treated this argument very fully and diſtinctly; and tho' he goes upon the Plan, which *Theophilus* had mark'd out, yet he has added a great deal upon this ſubject: ſo much, that he has left ſcarce any thing new to be ſaid by any of the moderns, tho' many of them have, almoſt word for word, tranſcribed this piece of *Actuarius*, without ſo much as doing him the favour to mention his name. He ends theſe Treatiſes with a chapter, which deſerves every one's peruſal, and adds a very pertinent remark about making a *Prognoſtick* in Diſtempers, that nothing contributes more to form a true one, than the *Pulſe* and the *Urine* jointly conſider'd: and therefore

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in his books concerning the method of cure, he very judiciouſly treats of theſe *two Indications* together. His being acquainted with ſome of the *Arabick* Drugs may have given the handle for an opinion, that he tranſlated theſe Books from *Avicenna*: but the manner of writing is ſo extremely different, that there does not ſeem to be the leaſt ground for ſuch a conjecture. It is much more probable, that the *Arabick* copy, preſerved in manuſcript, was tranſlated from the *Greek*.

There are not proofs clear enough to point out to us the time, where we might fix the preciſe age of this Writer. He is commonly, without any authority as I can perceive, reckon'd to have lived in the *eleventh* Century by ſome, and in the *twelfth* by others. *Lambecius* brings him down, as low as the beginning of the *fourteenth*: for this reaſon, becauſe in the Manuſcripts at *Vienna* the books concerning the method of

cure,

cure, are inſcribed to *Apocauchus*, who, according to him, is the ſame perſon that made a great figure in the reign of *Andronicus* and *Cantacuzenus*, about the year 1330, or 1340. The whole ſtreſs of his argument runs upon this circumſtance; and becauſe the reaſonings he uſes to ſupport it, are ſomething extraordinary, give me leave to enquire a little into the force of them. He endeavours to prove, that *Apocauchus* was the perſon deſcribed by *Actuarius* (tho' without any name) as going upon the Embaſſy to the North, and being his Fellow-ſtudent [q] under *Joſeph Rachendytes*, to whom the books about *Spirits* are addreſs'd: he repreſents him as a man skill'd in Philoſophy and Medicine: and to prove this, he has recourſe to the Hiſtory of *J. Cantacuzenus*, where, he ſays, *Apocauchus* is ironically called ὁ διδάσκαλος τῆς οἰκουμένης καὶ μαθητὴς τοῦ πρᾴου

[q] Præf. in 1. and 2. Meth. Med.

ὁ φιλανθρωπος, *i. e. Magister orbis, & discipulus mitis illius ac benigni præceptoris*; *nempe* Josephi Rhachendytæ, *cujus nomen ibi subaudiendum est* — Then he goes on thus, *Huc etiam pertinet, quod* Joh. Cantacuzenus *refert* Apocauchum *metaphoricis loquendi modis à Medicinâ desumptis uti consuevisse*, & J. Cantacuzenum *suum appellasse* Medicum[s], *utpote cujus operâ multis implicatus periculis & miseris affectus modis, ereptus atque* curatus *fuisset*. These are his own Words, which, tho' recited and implicitly agreed to by *Fabricius*, will appear very surprizing to any one, who will take the pains to consult the Historian himself: for in the first paragraph alleged, *Cantacuzenus* is so far from meaning *Apocauchus*, that he is speaking of the Patriarch *John*, whom he exposes here as a haughty and ill-natur'd man, pretending indeed to be a Teacher of the World, and a Disciple of Him who was meek,

[r] lib. 3. 36. [s] 3. 10.

and a lover of mankind: in which character it is plain that he describes not *Rhachendytes*, but our Saviour: and the same manner of expression, and in the same sense, he uses in another place *. There is almost as great a mistake in what follows about the Metaphors drawn from Physick, which *Apocauchus*, he says, so much delighted to make use of: the Historian has not one Word to this purpose; only indeed he takes notice, that *Apocauchus* was wont to call him his Physician, not in a literal sense, but because he had rescued him from many troubles and dangers: but surely this is far from implying, that *Apocauchus* had any tast or knowledge of Physick. Nay *Apocauchus* is so little represented in all this History, as a man of any letters, that he is drawn under the character of one, who from a very obscure beginning, and a low fortune, from an Under-clerk in the *Finances*, by a natural cunning and subtlety, and a great dexterity in getting mo-

* lib. 3. 74.

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ney (of which he was extremely greedy) was at first employ'd in farming some of the revenues, and then advanced to the head of the *Publicans* in the time of *Andronicus* the Emperor: and after shifting sides and going over to *Andronicus* the Grandson, (for he had neither any sense of shame, nor of honour) by little and little he insinuated himself, so as to be made *Quæstor*, Governor of the Court and the Empire, and at last great Duke and every thing, as *Cantacuzenus* himself expresses it. The most wonderful thing was, that he held all this power, contrary to the inclination and opinion of that Prince*; who, tho' he employ'd him in these great posts, thought him always to be an arrant knave.† At length having behav'd with intolerable insolence, as is the nature of all Cowards, and being justly thought the Author of all the publick calamities, this *Apokauchus* met with the fate he deserved, and was murther'd by the Prisoners in 1345.

* 3. 14. † 2. 38.

But to return to our ſubject, ſuppoſing the character of this *Apocauchus* could agree to the perſon deſcribed by *Actuarius*, it is impoſſible he can be the man meant here. For it may be eaſily proved, that not only *Actuarius*, but another Author, who often mentions and tranſcribes him, muſt live before this time. This is *Nic. Myrepſus*, the laſt of the *Greek* Writers, if we may reckon ſuch an impure Style, as he uſes, *Greek*: who indeed has taken the pains to collect together, by way of a *Diſpenſatory*, the ſeveral compound Medicines, which we find diſperſed in the *Greek* and *Arabian* Writers. It is very certain, that *Myrepſus* compiled this work before 1300: for not only *Petrus de Abano*, the famous *Conciliator*, who died in 1316, but *M. Sylvaticus* and *F. Pedemontanus*, both Phyſicians to *Robert* King of *Sicily*, and who wrote very early in his reign, which began in 1310, by name refer to ſeveral receipts, which we find in him.

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So far one may argue negatively: and tho' it does not appear how much older he was, yet it ſeems probable, that he lived not long before the cloſe of the *thirteenth* Century. For not to mention the Antidote of *Michael Angelus*, who might perhaps be the firſt Emperor of the *Palæologi*, about the year 1250, and whoſe wife was daughter to *Al. Angelus*; he deſcribes another, which Pope *Nicolas* made uſe of. This Pope I ſhould think to be the *third* of that name, who died in 1280, and contemporary with *Myrepſus*; becauſe as the Times were then, he was a man of learning and a great encourager of all ſorts of it. This at leaſt is a ſufficient proof, that *Actuarius* is a Writer of a more early date, than *Lambecius* repreſents him. I have before mentioned ſomething of *Actuarius*'s ſtyle: and even from thence one may, I think, draw an argument, that he was more ancient; if we compare him either with *Pſellus* or *Simeon*, he will appear to have

a much greater purity in his diction: and indeed after 1200, we ſhall ſcarce meet with any Writer but who has ſome mixture of modern *Greek*, or ſome *Barbariſms* taken from other languages.

If the authority of the Manuſcript, in which this is inſcrib'd to *Apocauchus*, be ſtill objected, the anſwer is eaſy; that either it muſt be ſome other *Apocauchus*, or that the title was forg'd: a practice very familiar among the tranſcribers of Manuſcripts, and as ancient as the erection of the *Philadelphian* library.

Some other *Greek* authors, and ſome other pieces of theſe already mentioned, not very material, may be found in *Athenæus*, *Photius*, *Lambecius*, *Fabricius*, &c. But as they contribute little to illuſtrate either the Hiſtory or the Art of Phyſick, I paſs them by. Neither ſhall I ſay any thing of the *Latin* Writers, who lived after the time of *Galen*, ſince Mr. *le Clerc* in the *firſt* edition of his Hiſtory, has given a full and diſtinct account of them all: except

cept of *Marcellus* the *Empirick*, who moſt impudently pillaged and tranſcribed *Scribonius Largus*, and did little in this work which he has left, beſides adding a few trifling receipts or rather *legends* of his own.

Thus have I endeavoured to give you a ſhort Hiſtory, as well as I cou'd ground it upon any good Authorities, of the few *Greek* Phyſicians from the time of *Galen*: and I have pointed out ſome things relating to the improvement of Phyſick, which occur in their books. There has been indeed a prevailing opinion, that ſcarce any thing was done among the ancients towards advancing this Art, but what is comprized in the voluminous Works of that great Man. What gave the firſt riſe to ſuch a notion, probably might be this: becauſe it appear'd at firſt ſight, that thoſe who ſucceeded *Galen*, did tranſcribe a great deal from him, many were inclined to think, without giving themſelves the

trouble

trouble of examining and comparing their Writings, that they did nothing elſe but tranſcribe. And no editor of theſe Authors has yet taken the leaſt pains to undeceive them in this point: what has been left us by way of Comment, being employ'd chiefly in *Grammatical* or *Critical* Remarks, without any view of explaining what relates either to the Hiſtory or the Practice of Phyſick, in the time of each reſpective Writer: I need not allege a greater proof of this, than the *Dolabellæ* of *Cornarius* upon *Paulus*. There is another circumſtance, which might inſenſibly concur in the promoting this miſtake, I mean the Extinction, or rather the *Comprehenſion*[2] of all Sects, as I have obſerv'd, after the time of *Galen*. For no doubt, the broaching a new Doctrine, eſpecially if it were fantaſtical and extravagant, did then, as it always will, make a greater noiſe in the World, than any

[2] *Hence probably the* Epiſynthetick *Sect took its name.*

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improvement in a *Practical* way, either of a Medicine or of an Operation: and as the Writers in Physick for *two* or *three* Centuries after *Galen*, seem to have applied their thoughts only to the latter sort of Study, this it self may be one reason, why they have been so little regarded. But with all deference to *Hypotheses*, which were the chief points these Sects distinguished themselves by, and in which for the most part the pursuit of their inquiries intirely center'd, I should imagine that the invention of a new Medicine, or a new Method of Cure, would at least equally deserve to be recorded in the Annals of Physick.

I have given some instances, and more might be given, where the Physicians I have been speaking of have described distempers, which were omitted before; where they have taught a new way of treating old ones; where they have given an account of new Medicines, both simple and compound; and

where they have made large additions in the Practice of Surgery. And if these be any real improvements of the Art, I think it cannot be denied, but that Physick was still making a progress 'till the Year 600.

This will further appear evident to any one, who will reflect upon the account we have of distempers, in these several periods of time. Mr. *le Clerc* has given us a list of all the indispositions and diseases, described or mentioned by *Hippocrates*, which is much longer than what we take notice of in *Celsus*: I wish he had drawn out likewise a list of those that occur in *Galen*; by which we should have seen, that the catalogue of Distempers was not so much enlarged, as we might naturally imagine it would have been, were we to judge from the bulk of his Writings. But if we examine the works of *Ætius* with this view, and compare his account with that of *Galen*, it will be found, that the number

ber of diſtempers, as they are reckon'd up by *Ætius*, amounts to almoſt a *third* part more. It will be too tedious, and perhaps too uninſtructive to enter into all particulars; and therefore I ſhall inſtance only in one Article, that of the *Eyes*. The diſorders incident to that Organ, as they ſtand recorded in *Hippocrates* and *Celſus*, are much the ſame, and are in all about *thirty*: *Galen* gives the names of ſeveral others, which indeed have no eſſential difference, and therefore he omits any deſcription of them; in *Ætius*, who has employ'd a whole [d] book and more in treating of them, you will find there is at leaſt *double* that number fully explain'd, with their Symptoms and Cure. Among theſe *Celſus* deſcribes only *thirteen*, and *Galen* ſcarce any, which require *manual operation*: but in *Ætius* we meet with *thirty* different diſtempers of the *Eyes*, where

[d] 2, 3, & 4.

he adviſes the uſing *Chirurgical* Applications; and in *one* of them (a great defluxion of humours) he at large recounts *three*[e] ſeveral methods of cure by way of Surgery. I muſt obſerve here, that in this book, which is one of the longeſt, *Ætius* quotes fewer Authors, than he uſually does in the others: which may at leaſt make it reaſonable to think, that he wrote in ſome meaſure upon this ſubject from his own experience. In many places indeed it is evident, that he did: and the chief authors he here refers to, are *Severus* and *Demoſthenes*; two intelligent Writers, as appears from theſe very fragments. The latter was ſcholar to *Alexander* the *Herophilean*, called *Philalethes* as well as his maſter: and wrote *three* books concerning the *eyes*, which *Galen* ſays were very much commended in his time.

[e] cap. 89, 90, 91.

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As to *Surgery* particularly, I think I may without any derogation to the more ancient Writers affirm, that whoever carefully looks into *Aetius* and *Paulus*, will be convinc'd, that a great many improvements have been made in that branch of Phyſick, which are not recited in *Galen*, or any where elſe. And in general it may be remark'd, once for all, that the writers I have mention'd in this Period 'till the Year 600, and thoſe whoſe remains they have preſerv'd, were not ſuch collectors (which is commonly the caſe) as had little knowledge of the ſubject they undertook to treat of, but were every one of them men of experience and practice. And if the later *Greek* Writers, who ſucceeded, were perſons of a lower character, and made little advancement in the Art they profeſſed, it is the leſs to be wonder'd at, ſince for many Centuries univerſal ignorance prevailed over all the World: and it could not be expected, that Phyſick

ſick ſhould make any progreſs, when all other Sciences and all ſorts of learning were almoſt quite extinct, or that it ſhould be exempt from the common calamities of thoſe times.

You ſee, SIR, that I do not overvalue this lower Claſs of Writers, nor yet do I regret the time and pains I have imploy'd in peruſing them. For tho' the gleanings from thence are inconſiderable, yet they are not wholly to be deſpiſed. Even from theſe, and much more from thoſe great Authors that went before them, I am convinced of the advantages we may receive from the Works of our Predeceſſors: and am ſatisfied, that a thorough acquaintance with the Writers in Phyſick, eſpecially the old ones, is the ſureſt way to fit a

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man for the Practice of this Art. And if this may ſeem too ſtrong an aſſertion to ſome, who can taſt nothing but their own reflections on their own practice, I deſire it may be obſerved, that there are ſome caſes at leaſt, which do but ſeldom happen: and when they do, I dare venture to ſay, that they will be leſs ſurprizing to one, who has a familiar acquaintance with the good Authors in Phyſick; nay, that they will be more readily diſcerned, and more clearly diſtinguiſhed by him, than by the greateſt Genius that deſpiſes theſe aſſiſtances.

Every Phyſician will make, and ought to make obſervations from his own experience; but he will be able to make a better judgment and juſter obſervations, by comparing what he reads and what he ſees together. It is neither an affront to any man's underſtanding, nor a cramp to his genius, to ſay, that both the one and the other may be uſefully employ'd, and happily improv'd in

ſearching

ſearching and examining into the opinions and methods of thoſe, who lived before him, eſpecially conſidering that no one is tied up from judging for himſelf, or obliged to give into the notions of any author, any further than he finds them agreeable to reaſon, and reducible to practice. No one therefore need fear, that his natural ſagacity, whatever it is, ſhould be perplexed or miſled by reading. For there is as large and fruitful a field for ſagacity and good judgment to diſplay themſelves in, by diſtinguiſhing between one author and another, and ſometimes between the ſeveral parts and paſſages in the ſame author, as is to be found in the greateſt extent and variety of Practice. It ſeems to me very preſumptuous in thoſe, even of the longeſt experience, to think, that they can meet with nothing new or worth taking notice of in the Writers of former ages. And for my own part, I don't ſee how any honeſt man can ſatisfy his own

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mind in ſuch a ſuperficial knowledge, as is to be gathered barely from a few modern ſyſtems, or think himſelf ſufficiently qualified to ſit upon life or death (for that is the caſe) by only conſulting two or three *Diſpenſatories*, or peruſing as many *Apothecaries* files, or even (what indeed is of ſomewhat more uſe) in ſpending a *few months* in an *Hoſpital*. It is an arrogance peculiar to ſome of our age and nation, to deſpiſe the moſt learned and celebrated Writers in their own Profeſſion: and the darling notion of free-thinking carried beyond its bounds, has done a great deal of miſchief in Phyſick, as well as in Divinity. 'Tis true, that no one ought to run implicitly into another's notions, merely upon account of his name or his antiquity, how great ſoever either of them may be; but ſurely 'tis as true, that a long and eſtabliſhed reputation is a ſufficient reaſon, why any of the ancients ſhould be heard and try'd, before

they are condemned: and I am apt to believe, upon an impartial inquiry it will appear, that it was upon very good grounds that *Hippocrates*, and *Galen*, and their ſucceſſors, have been all along reckon'd the great lights and fathers of the faculty, and that ſuch an univerſal deference has been paid to their Writings thro' an uninterrupted ſucceſſion of many centuries. In ſome of which times it is poſſible, there may have lived men of as great talents, and of as large experience, as even the preſent age, renowned as it is, can produce. It has not uſually been look'd upon as an extraordinary mark of wiſdom, for a man to think himſelf too wiſe to be taught: and yet this ſeems to be the caſe of thoſe, who rely wholly upon their own experience, and deſpiſe all teachers but themſelves.

Why ſhould it not be worth every Phyſician's while to compare caſes and ſymp-

ſymptoms, and reaſonings and remedies, as they are laid down by former and later Writers? ſince by making ſuch a compariſon, and obſerving where they agree, and where they differ, where either the one or the other have ſucceeded, and where they have failed, he may have a better reaſon for preferring the moderns (if they are to be preferred) than the world will allow him, if he has only converſed with one ſide.

It is commonly ſaid and believ'd, that the *Materia Medica* is not only very much improved, but reduced into a far narrower compaſs, than in former ages: how far this is exactly, and in all points true, might poſſibly admit of ſome diſpute, but it is not now the queſtion; for be it true or falſe, it ſignifies nothing to the Science we are ſpeaking of, unleſs it could be alleged, that the nature and number of diſtempers were contracted too; which I doubt are

not. And yet if we were to take our notions from the concise method of ſtudy uſed by ſome of our fraternity, we ſhould utterly diſcard that divine old Man, *Hippocrates*, by diſclaiming and reverſing his very *firſt* Aphoriſm: and if this were to be the ſtate of Phyſick, I know no reaſon why all of us ſhould not liſt under any *Empirick*, who pretends to a *Noſtrum*. For where is the mighty difference, in point of knowledge, between forming all our notions after this or that particular Author; and confining all our preſcriptions to this or that particular Medicine? Experience without doubt is a great help to knowledge, and no man of ſenſe can undervalue the advantages of it: but it muſt not be denied at the ſame time, that the *word* is often made uſe of, where the *effects* do not ſo plainly appear. A man may practice, and practice all the days of his life, and yet be never the wiſer for his experience, if he neglects to make the pro-

proper observations, which that experience might suggest to him: and it is not very likely, he should be over-nice in his observations, who constantly goes on in his first track, and has no other scheme, but his own narrow notions in his view; whereas the searcher of authors has the benefit of other mens experience together with his own; and it is from the joint-concurrence of these, that we can hope for any considerable advancement in knowledge. Were it not for this, the oldest Practitioner would always be the best Physician: and there would be little or no difference, even as to the scientifical Part, between an old nurse, and the most regular Professor.

After all, I am far from thinking, that reading all the books in the Faculty, without proper observations, and good judgment, can furnish a man with such knowledge, as is required in a Physician:

ſician: *Much reading*, ſays a great man, *is like much eating; both of them do hurt, where there is not a good digeſtion.* Nor do I ſuppoſe, that a man's confining himſelf wholly to the ſtudy of the *Ancients*, will ſufficiently qualify him to ſet up for Practice: all I contend for is, that the dignity of the Faculty may be maintained, which can only be done by men of ſuitable knowledge; which knowledge can never be obtain'd in the degree it ought to be, without reading and comparing together the ancient and the modern Writers, and applying each of them as they ſerve beſt for any general notion, or preſent exigency. And 'tis the manner of this application, which does and muſt make one Phyſician excel another. For want of this neceſſary acquaintance with the beſt Writers, we ſee how ill a great many Authors have ſucceeded: who, whatever airs they may aſſume upon the ſcore of a long Practice, when they come to treat of diſtempers, for

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the moſt part write ſo as not to be worth any one's reading; and are ſo far from apprehending or imitating the good ſenſe in their predeceſſors works, that ſometimes they do not ſo much as know in what *Language* they were written.

The advantages of being converſant with the beſt Writers in this Profeſſion, might be much farther purſued: but this Treatiſe has grown under my pen ſo far beyond what I deſign'd, that a long digreſſion at laſt wou'd be inexcuſable. I will put an end therefore for the preſent, to your trouble and my own. Only give me leave, *Sir*, to mention (what was firſt in my thoughts, when I addreſs'd this diſcourſe to you, and what is now as warm upon my mind, as it was then) how ſenſible I am of your ſingular friendſhip, and the general kindneſs ſhewn to me by the whole Faculty, at a Time, when I was

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apprehended to be in Dangen. This I shall always remember with pleasure, and this I think my self obliged in the most publick manner to acknowledge.

ERRATA.

PAge 16. line 18. pro *Thigh* l. leg, so p. 39. l. 7. & p. 49. l. 5. l. Legs. p. 24. l. pen. Pæony. p. 51. l. 11. l. pro *who*, whereas these two. p. 45. l. in Not. *De Re.* p. 53. l. pen. l. Tumours. p. 83. l. 33. in order. p. 94. l. Antep. dele *it*. p. 101. l. 5. l. pungent. l. 11. l. melancholy. p. 104. l. 2. l. frequent. p. 114. l. 1. l. *Dioscorides*, so p. 117. l. 18. p. 115. l. 12. l. [illegible]. p. 117. l. 4. l. [illegible], so p. 119. l. 6. p. 119. l. 4. dele *of*. p. 128. l. 8. l. [illegible]. p. 132. l. 13. [illegible]. p. 163. l. 11. l. *Ophthalmy*. p. 108. l. 12. l. [illegible]. p. 184. l. 10. *Gassenus*, so p. 292. p. 222. l. 6. l. [illegible]. 223. l. 1. l. [illegible]. p. 214. l. 5. l. [illegible]. l. 8. [illegible].

MVSEVM BRITAN